

~~New-England~~

Duty and Interest,
To be an
Habitation of JUSTICE,
AND
Mountain of HOLINESS.

Containing
Doctrine, Caution & Comfort
WITH

Something relating to the RESTAURATIONS,
REFORMATIONS and BENEDICTIONS
Promised to the Church and World in
the latter days; With grounds of Hope,
that America in General, & ~~New-England~~
in Particular, may have a Part therein.

*Preached to the General Assembly of the Province
of the Massachusetts-Bay, at the
Anniversary ELECTION:*

May, 25. 1698.

By NICHOLAS NOTES, Teacher
of the Church at Salem.

Published by Order of Authority.

BOSTON in New-England.

Printed by Bartholomew Green, and John Allen.
Printers to the Governour & Council. 1698;



Iſa. i. v. 26. -- Afterward thou ſhalt be called the
City of Righteouſneſs, the faithful City.

Luke i. v. 75 In Holineſs and Righteouſneſs before
Him all the dayes of our Life.

2 Pet. i. 20. Knowing this firſt, that no Propheſy of
the Scripture is of any Private Interpretation.

Pſalm 86. 9. All Nations whom Thou haſt made
ſhall come and worſhip before Thee, O Lord.

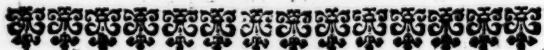
Si eſt Gens quam non fecit Deus, Non adora-
bit eum, nulla eſt autem Gens, quam non fecit
Deus, quia fontem omnium Gentium Adam &
Evam fecit Deus, Omnes ergo Gentes fecit Deus ;
Omnes ergo Gentes venient & adorabunt.

Auguſtin. in locum.

Pſalm 100. v. 1. Make a Joyful noiſe unto the Lord
all ye Lands.

Jam jubilat Domino univerſa Terra ; et
Quod adhuc non jubilat, Jubilabit.

Auguſtin. in locum.





The Epistle Dedicatory.

TO HIS EXCELLENCY

RICHARD Earl of

Bellomont,

AND

Lord COOTE Colooney,
in the Kingdom of *Ireland*.

GOVERNOUR

Of *New-England, New-York, New Hampshire;*
and Vice-Admiral of those Seas.

May it Please Your Excellency!

IT is recorded in the Holy Scriptures, that
the Gospel of our Lord and Saviour Jesus
Christ, though it was of great importance
and concernment to all People; yet it
pleased God that it should by one of the
A 2 Evangelists

The Epistle Dedicatorie.

Evangelists be directed in a special manner to a single Person, called the most Excellent *Theophilus*, as in *Luke* 1. 6. *I write unto thee most excellent Theophilus, that thou mayest know the certainty of those things wherein thou hast been instructed.* *Theophilus* signifies, *A lover of God.* It is conceived by learned and pious Interpreters to be the proper Name of an Eminent Person, who had been Converted to the Christian Faith at *Antioch*, where the followers of Christ were first called Christians; and the title [*Most Excellent*] given to him renders it very probable; that he was in a chief place of Magistracy in that eminent City, if not Governour of the whole Province; for we read not of that style [*Most Excellent*] given to any but such as were Governours of Provinces, such as *Felix & Festus*, who were successively Governours of *Judea*, as in *Act.* 23. 25. *Claudius Lysias, to the most Excellent Governour Felix &c.* So, why might not this *Theophilus* be Governour of *Syria*? by the special Providence of God raised up to such a Dignity, that by the influence of his Example and Authority he might be a means under God for the Propagation and Progression of Christianity unto many others.

In like manner this Ensuing Sermon containing one great end of the Gospel of Christ, viz. That all Christians should Serve the Lord in Holiness and Righteousness before Him all the dayes of our lives,
Luke

The Epistle Dedicatory

Luke x. 75. It is now presented to Your Self as to our most Excellent *Theophilus* in concurrence with all *New England*, bowing down themselves before You as to our Governour sent from God and the King. We give thanks to God for Your safe Arrival ;

Per varios Casus, Per tot discrimina rerum.

Now as God hath been with those Worthy men, whom He hath graciously vouchsafed to bestow on this People, to bear Rule over them ; particularly, the Honorable **William Stoughton Esq.** Lieutenant Governour, and our Worthy Patriots assisting in Council ; whose Integrity we can't but remember at all times with Gratitude : So we pray for Gods gracious Presence with Your Excellency, and His more abundant Blessing upon Your Person & Government, that the end thereof may be attained ; that this People *may live a quiet and peaceable life in all Godliness & Honesty.* The good report of Your Personal qualifications, Your Publick appearing for Securing of the Liberties of our dear *England*, and Your good beginnings of Reformation at *New York* (where You first landed) have filled our hopes and raised our Expectations, that You are sent from God, and are coming amongst us in the Spirit and Power of that Excellent Governour *Nebemiah*, of whom it was said, *He was a man that came to seek the Welfare of the Children of Israel, Neli.*

The Epistle Dedicatory.

210. Which was a grief to their Enemies, but matter of great rejoycing to that good People in their afflicted and low condition.

This People of *New England* are a People whom God hath Signally owned & blessed in our first & former times; our Fathers coming into these ends of the Earth not upon any Worldly design, but meerly on the account of Religion; they had much of the gracious Presence of God with them in their Planting and Building Work, and in laying the Foundations in Church & Common wealth, and in the additional blessings of Heaven & Earth, and Sea & Land; So that from a day of small things, *New England* in a few years was grown up to be a thriving and flourishing Plantation: But alas, we their Successors, have not answered the Lords Expectation, or our own Profession, but as we have been multiplied & encreased, so we have Sinned, and provoked the Lord to anger against us, so that of late years He hath Severely witnessed against us by the variety of His Judgments in a Successive way, and for a long time; So that we are at present an Afflicted & poor People, greatly diminished, impoverished and brought very low, through Oppression, Affliction and Sorrow: as it is in *Psal. 107.* from v. 33 to 42. And as yet it was said of the People of *Israel*, when they were in a distressed condition, that the Lord gave them Saviours, *Neh. 9. 27.* And with respect unto the latter dayes it is foretold,

The Epistle Dedicatory.

foretold, *That Saviours shall come up on Mount Zion, and the Kingdom shall be the Lords*, Obad. the last v, This hath been frequently done in these latter times in some degree as might be shewed in many instances; it may Suffice to mention Your Grandfather of blessed Memory, who was raised up under God with an Heroick Spirit to be the Saviour of *Ireland*, in the day of their distress in 1641. and we hope in God that He hath sent Your Self amongst us as a Saviour to *New England*, bringing with You an *Olive Branch* of PEACE, as a good Omen, that the deluge of our Calamities is abated, and our hopes encreased, that yet *New England* may live in the sight of God; and that under the Shadow of Your Government we may yet be revived, and the work of God amongst us be renewed by degrees unto a more flourishing Condition than hitherto; that it may be said, *the Lord bless thee O Habitation of Justice and Mountain of Holiness*; which is the Subject matter of the following Sermon.

This Elaborate and Pious Discourse of my Reverend Brother & Colleague in the Work of the Ministry here at *Salem*, was Preached at *Boston* on the Anniversary day of Election, according to our Custom from the beginning: He was called to this Service by the Honorable the Lieutenant Governour and Council; and the Publishing of it was Desired & Ordered by the General Court. There is something in the Text Prophetical & something

The Epistle Dedicatory.

Didactical. It is agreed upon by all Sober Divines and Christians, that we are not to expect a full understanding of the Prophecies until they be fulfilled, and that there may be a gradual and partial fulfilling of sundry Prophecies at several times ; and yet some special Time be intended for the eminent & full accomplishment of them : Also, that not the Prophecies but the Precepts of Scripture are to be the Rule of our Actions. It belongs to God to fulfill with His Hand what He hath spoken with His Mouth, and that in the times and by the ways & means which are known unto Him, but unknown to us ; it belongs to us to observe His Commandments concerning our present duties, whatever the case be, leaving all future Events to God. *Deut.* 29 29. Yet are Prophecies a ground of our Faith, Hope and Prayer, relating to their Accomplishment : and so far Prophecies are doctrinal, *Dan.* 9 2, 3. And it is the doctrinal part of the Scriptures that mainly concerns us to direct us in all cases in the way of our duty to God & men, as the Reverend Author according to the Wisdom and Grace given unto him, hath declared unto us with much Evidence from Scripture light. Hence it is without question the duty of the Church and People of God *to be an Habitation of Justice and Mount aim of Holiness*, at all times & in all places of the World : and because God hath foretold and promised that it shall be Eminently & Conspicuously so at some times and in some places in these
last

The Epistle Dedicatory.

last dayes that are come and coming upon the World, therefore we are to aime at it and endeavour after it, in all the wayes of our duty, that it may be so with us in that measure as the Lord shall please to grant the same unto us ; for it is certain, so far as we attain thereunto we shall be a People blessed of the Lord : For these two, *Holiness towards God, and Righteousness towards men*, are like unto the two Pillars in the Temple of God *Jachin* and *Boaz*, which did signify the Strength and Establishment of the welfare of the Church & People of God, while they continue in the Righteous and Holy wayes of the blessed God.

This duty of endeavouring that *New-England* may be an *Habitation of Justice and Mountain of Holiness*, though it is incumbent upon all, yet it is in a special manner committed to and betruſted with Your EXCELLENCY according to that High Station which GOD and the KING have ſet You in : and then it is required of all orders and ranks of men ; both Magiſtrates, Miniſters and People (every one in their own place) that they move regularly in concurrence with Your Lordſhip in all things that may conduce unto that end : Though it may be SIR, You may ſometimes meet with difficulties in Your way, and find things amiſs that cannot preſently be amended. So did *Solomon*, who though he was the wiſeſt of Kings with a moſt prudent Council, and a morigerous People,

The Epistle Dedicatory.

People ; yet out of his Experience he informs us, *that which was wanting could not be numbred, or that which was crooked could not be made streight* : and therefore he gives this advice to others, *Consider the work of God, for who can make that streight which He hath made crooked.* Eccl. 7. 13. And therefore it will be no wonder if You should find it so. Yet let me tell You from the Word of the Lord, that the same Encouragement which the Lord gave unto *Joshua*, for the Substance and Scope of it, belongs unto any of His Servants whom He sets in the place of Government over His People, viz. *Be thou Strong and of good Courage in observing all the Commandments of God, so shalt thou make thy way prosperous, and thou shalt have good Success, for I will not leave thee, nor forsake thee,* saith the Lord. Josh. 1 from v. 5. to v. 10. compared with Heb. 13. 5. And when it may be said in any difficult case wherein there is duty to be done, *Arise for this matter belongeth unto thee* (as it was said unto *Ezra*, Chap. 10. 4.) I hope in God it will also be said by all this People (as it was then expressed by some in the Name of the rest) *We also will be with thee,* viz. That You will have the Hearts and Prayers and endeavours, of all the good People of the Land with You in whatsoever may have a tendency to the making of this our *New England*, to be an *Habitation of Justice and Mountain of Holiness* ; the Lord grant that it may be so.

Finally,

The Epistle Dedicatory.

Finally, being Old and full of dayes, having seen all that the Lord hath done for New England, & all the Changes of Times that have passed over it from the beginning unto this day : and now waiting daily for my own great Change, I cannot but express my hearts desire and prayer to God for New England, Return O Lord, graciously Return to the many thousands of NEW-ENGLAND, and cause thy Face to Shine upon it, and give unto this thy People a Heart to be continually returning to thee, and keeping thy Commandments, that thou mayest make them and keep them to be for ever, an Habitation of Righteousness and Mountain of Holiness, blessed of the Lord : And for Your Person, That the God and Father of our LORD JESUS CHRIST would Bless You with all Spiritual, Temporal and Eternal Blessings in Christ Jesus, and in relation to Your Government, that He would pour down His Spirit upon You, and make You a Minister of God for good unto this People, and give You to be like unto David, who led and fed the People in the integrity of his heart, and by the skilfulness of his hands ; and like unto Solomon, of whom it is said, in P^{sa}. 72. In his dayes the Righteous did flourish, the Mountains did bring Peace to the People, and the little hills by Righteousness, and there was abundance of Peace. That in after times it may be said, Because the Lord loved this People therefore He let

The Epistle Dedicatory.

let Your Lord-ship over them ; and that You
left New-England better than You found it :
And so the Grace of our Lord Jesus Christ be
with Your Spirit for ever, AMEN.

YOUR EXCELLENCIES

*Most Humble Servant in the
Work of the Gospel of
JESUS CHRIST,*

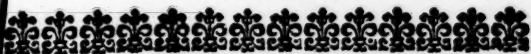
**Salem, June 20:
1698.**

John Higginson.

Pastor of the Church of Salem.

Ætatis. 82.

New-



New-Englands
Duty and Interest,
 To be an
Habitation of JUSTICE,
 A N D
Mountain of HOLINESS.

JERE. 31. 23.

Thus saith the Lord of Hosts, the God of Israel, as yet they shall use this Speech in the Land of Judah, and in the Cities thereof, when I shall bring again their Captivity, The Lord bless thee O Habitation of Justice, and Mountain of Holiness.

WE are here presented with a comfortable Vision in the Prophecies of *Jeremiah*, the man who for the most part was filled with bitterness, and had his Pen dipped in waters of Gall, that like a *Comet* foretold the fates of Kings and Kingdoms, that

that denounced Sword, Famine, Pestilence, Captivity, and such like Judgments against Judah, for their Apostacy, Impiety, Iniquity, Impenitency, and Incurribleness, and made the Cup of Divine Fury to go round among the Nations, he hath now and then a little sweetning put into his mouth, for his own and the Churches Consolation: accordingly in this, and the foregoing Chapter he cometh with milk and honey in his mouth, and treats Prophetically of the Restauration of the Jews, the Coming and Kingdom of the Messiah, the manifestation of the New Covenant, the Gathering & Enlarging of the Catholick Church, consisting of Jews and Gentiles, with all the happy turns, and returns of the Church of God in general, and of the Jews in particular, till the time come, that they shall not be plucked up, nor thrown down any more for ever. But I confine my self to my Text. The words read contain a Prophecie, with its Preface: the Prophecie is in these words, *as yet they shall use this Speech in the Land of Judah, and in the Cities thereof, when I shall bring again their Captivity, The Lord bleſs thee O Habitation of Justice, and Mountain of Holiness.* I call this a Prophecie because the matter and scope are especially Prophetical, yet are there Doctrinal and Historical Hints evident enough in them, if we consider what is implied, as well as what is expressed; and it serves our occasion to improve what is Doctrinal, and Historical in them, as well

Cap. 13 what is Prophetical. Let us therefore look
 for over the words again, and search out the Con-
 cency, sents more diligently and distinctly.

Di- 1. And then we shall find that these words
 he shew forth historically what the Land of *Judea*;
 his and more especially *Jerusalem*, formerly had been,
 lati- viz. a *Habitation of Justice, and Mountain of Ho-*
 nap- *linefs.*

uth, 2. That then they were saluted by men, and
 of blessed of God.

Mef- 3. That at the time when this Prophecie was
 the written, they were far from being a Habitation
 ch, of Justice, or Mountain of Holiness.

ap- 4. And that they were as far from being blef-
 in sed of God and man, as they were from being a
 the Habitation of Justice, and Mountain of Holiness.
 nor These four particulars result from the word (*as*
 ine yet) or yet again, as some read it, for the particle
 ain yet notes not a continuation of something in be-
 ing, but a restauration of something that former-
 tely had been in being, but now for some time
 had been intermitted.

O 2. These words shew forth doctrinally, what
 Judea and *Jerusalem* always should have been, viz.
 a Habitation of Justice, and Mountain of Holi-
 nefs. For if while they were holy and righte-
 ous, they were happy and prosperous; and upon
 is their Degeneration their felicity departed, and
 ve woful miseries ensued; and were like to continue
 ell till their reformation, no doubt in point of duty,
 as they

they ought always to have been a Habitation of Justice, and Mountain of Holiness.

3. These words as they are *Propbetical*, are also *Promissory*, they contain a threefold promise.

1. The promise of a *Happy Restauration* from their Captivity, in these words, *When I shall bring again their Captivity*, that is, their Captives; the *Abstract* being put for the *Concrete*, the *Dutch Translation* hath it, when I shall turn away their Captivity, the sense is the same with that *v. 16.* *they shall come again from the Land of the Enemy.*

2. The promise of a *Holy Reformation* of the Jews from their present Impiety and Iniquity. For when it is said, *they shall use this Speech, O Habitation of Justice, and Mountain of Holiness*; it means this Speech shall be duly and truly used. *Jerusalem* should not only be called, but really and truly be, what men shall call her; the phrase is of like import with that, *Isa. 48. 8.* *wast called a transgressor from the womb*, that is truly so called, for thou wast a Transgressor from the womb; so for Peace-makers to be *Called the Children of God*, means they shall be so, *Mat. 5. 9.* From the Speech then we may infer, God promised that Religion and Righteousness should flourish again in the Land of *Judah*, and in the Cities thereof.

3. The promise of a *Divine Benediction*; men should wish it them, and God would give it them, *they shall yet again use this Speech, the Lord bless thee*, which is the instituted form of Blessing contracted;

ed;

of ; and it intends, that as for their Sins God had made them a Curse, even to a proverb of reproach and derision, according as God had threatened them. *Deut. 28. 37.* so now on the contrary, it should be observed, that they were again in favour with God, and that he had blessed them, and did and would bless them; and thence men would be encouraged to bless them in the name of the Lord, or pray to God to bless them; and that more than mans blessing of them is here intended, is evident by what follows; for in the sequel, God plainly promised Temporal and Spiritual Blessings to them, so *v. 24 there shall dwell in Judah, and all the Cities thereof, Husband-men, and they that go forth with flocks: that is, they shall have peace and plenty. v. 25. I have satiated the weary Soul, and I have replenished every sorrowful Soul; that is, I will as surely do it as if it were done already. v. 28. I will watch over them to build and to plant. v. 33. I will put my Law in their inward parts, I will be their God, and they shall be my people. v. 34. I will forgive their iniquity, and remember their Sin no more.* It is manifest by the premises, that the Prophecie and threelold Promise is not intended so much, of what men should say, but of what God would DO for his people, *viz.* Restore, Reform, and Bless them. So much may serve to explain the Prophecy, and what is contained in it. The preface renders the whole credible, the Doctrine must needs be good, and the

History certain ; and the promise and prophesy
 past all peradventure. *Thus saith the Lord of Hosts,
 the God of Israel:* The Divine Veracity, Omnipotency
 and Covenant benignity of God engageth,
 and stands engaged for the performance of what
 is promised, and it is flat Infidelity, not to believe
 it ; for God wants neither power nor good will
 to effect what he hath promised. So you have
 the Text explained as it primarily and nextly
 stood related to the Jews, before the Coming of
 Christ ; but *the Jews* may moreover be considered
 as a *Prophetical Type* of the Christian Church
 in the times of the *Messias*, which times are related
 to in the very foregoing verse, *A Woman shall compass a man* ;
 and this is prefaced with, *The Lord hath created a new thing in the earth,*
 a new thing indeed ; for a Woman to be both a *Mother*
 and a *Virgin* at the same time ; a new thing in
 deed, for a Woman to be the Mother of him that
 was God, though not of the God Head, yet of the
 Humane Nature received into Personal Union
 with the Son of God. A woman shall compass
 a man, *viz. the man of Gods Right hand*, for whose
 sake Redemption should come, and with it Restoration,
 Reformation, and Divine Benediction, not only to the
 Jews, but also to the Gentiles ; for God was in Christ
 reconciling the World unto himself, not imputing to them
 their trespasses ; and some of the Blessings promised,
 were the manifestation of the New-Covenant, the Gathering and
 Enlarging

Enlarging the Catholick Church, writing the Law in the heart &c. which the Apostle to the Hebrews refers to Gospel times. *Heb. 8. 10, 11. 12.* And the whole by way of *Analogy* and just accommodation may be referred to Kingdoms, Countries & Places, Nations professing the Christian Religion; thus the New Testament teacheth us to interpret, accommodate and apply to our selves, Texts of the Old Testament. See *Rom. 15. 4.* *For whatsoever things were written aforetime were written for our Learning, that we through patience and comfort of the Scriptures might have hope.* So *1 Co. 10. 11.* *Now all these things hapned unto them for ensamples, and are written for our instruction on whom the ends of the world are come* So also *2 Tim. 2. 16.* *All Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in righteousness.* Thus having shewed how this text that nextly concerned the Jews comes to affect us, and concern these last ages of the professing world: I shall only for further Explication of the Text, shew what intended by Justice, what by a Habitation of Justice, and then what by Holiness, and what by a Mountain of Holiness; and then proceed to give you the Doctrines.

Q. What intended by Justice?

A. Sometimes it is more strictly taken for that political virtue whereby such as are in Authority punish evil doers, and praise and justify them that do well, and that this sense is herein comprehended

is without doubt : but yet it is intended in a more large sense in this text, for here it is joyned with holiness, and yet distinguished from it ; and when it is so, it is taken for conformity to the second Table of the Decalogue, or six last Commandments: the word rendred Justice, might as well be rendred Righteousness, they are Synonimous : and so the same word in the text rendred Justice, is in many other texts, rendred Righteousness. See *Isa. 1.26. Afterward thou shalt be called the City of Righteousness.*

Q. What intended by Habitation of Justice, or Righteousness ?

A. By Habitation of Righteousness is intended, a City or place that abounds in Righteousness and excelleth in it, or that is full of righteous persons: the *Abstract* being put for the *Concrete* : Compare it with *Isa. 1. 21. It was full of Judgment, Righteousness lodged in it ;* that is, Equity, Honesty, Charity, Chastity, Truth & Justice were not as Strangers in *Jerusalem*, but Inhabitants ; they dwelt in the Temple, in the Courts, in the Gates, in the Streets, in their Houses, in their Shops, and in all their converse & commerce. And of the *New Heaven* and the *New Earth*, it is said, *Righteousness shall dwell therein ;* that is, be not only resident, but eminent, prevalent, permanent and abundant.

Q. What intended by Holiness ?

A. Some times it is taken in so large a sense as to comprehend in it conformity to the whole *Decalogue*, but when it is joyned with and yet distinguished

guished from righteousness, it intends conformity to the first Table of the Law, or four first Commandments : and with respect to the Holiness and Righteousness mentioned in the text ; once for all for preventing mistake, I declare I intend not only that which is commonly called *Moralis*, but conformity to the whole *Doctrine which is according to Godliness*, & that Obedience to which men are *Created in Christ Jesus*, & that Grace which men derive from him through the holy Spirit in Regeneration and Sanctification, whereby they are enabled to live to God and serve him in Holiness and Righteousness.

Q What intended by a Mountain of Holiness ?

A. As it respects *Jerusalem*, it meaneth that it should regain its ancient purity, and be as renowned for *Holiness* as ever it was ; that had not only been beautiful for its *Situation*, but for its *Sanctification* wherein not only *Holy men* had dwelt, but the *Holy God* ; there was the holy Temple, the holy Oracle, the holy Ordinances and holy Assemblies, the beauty of holiness, the habitation of Gods holiness, the Throne of his holiness, the Courts of his holiness, and where his anointed ones ministered unto him, something like as the Angels do in Heaven ; it was a *Comparative Heaven* for holiness, and a *Type of the real Heaven* ; it had been so, and should be so again. When it is applyed to Christian Countries, it means that they should abound in holiness, and excel other places therein, as much as *Judea* did other lands, and *Jerusalem* did

did other Cities in the day that they were *Holiness* to the Lord. So you have the meaning of the Text, & its words & phrases, both in the literal sence as it nextly concern'd the Jews, and also in its *Analogical sence*, as it concerns Christians of all Kingdoms and Plantations to the end of the world. We come now to the Doctrines that result from the Text thus explained, which are three. The first from the doctrinal hints in the Text: the second from the historical hints: the third from the Text as it is a Prophecy.

DOCT. I. *That it is the duty of all People or Places professing the Christian Religion, to abound and excel in Holiness and Righteousness: or to be an Habitation of Righteousness, and Mountain of Holiness.*

DOCT. II. *That such People and Places as profess the Christian Religion, may expect to be Happy or Miserable, according as it goeth with them, as to Holiness and Righteousness.*

DOCT. III. *That although Places that have been Habitations of Righteousness and Mountains of Holiness, should become very degenerate, and for their Sin be made very desolate; yet there is ground of hope that God will again Restore, Reform and Bless them.*

The first DOCTRINE Confirm'd by Reasons.
Reason I.

Reason. 1. Because the Moral Law obligeth all mankind to holiness and righteousness, from the beginning of the world to the end of it: for it was no ways suitable to the Wisdom and Holiness of God to make man a rational Creature, which is a cause by counsel of his own actions, and so capable of honouring or dishonouring, or obeying or disobeying him that made him, and then leave it to his liberty, whether he would own and honour his maker, yea or no; whether he would worship God according to his Institution, or his own, or anothers invention. Can it be imagined, that the most wise and holy God would leave it *Arbitrary* to men, whether they would sanctify the *Great and Dreadful* Name of God, or prophane it by Blasphemy, Perjury or Irreverence in his Worship? Could special worship be due from man to God, and yet no set Time be appointed by God for it, and seperated and so sanctified for that holy end and use? and when God had by his own Example and Revelation of his will notified what proportion of time for his peculiar Service, was best pleasing to him and most proper for us: could it be any wayes suitable to the Wisdom, Holiness and Majesty of God to Submit to the pleasure and humor of man, whether he would religiously observe it, yea or no? Thus it is and could be no otherwise with man, relating to the *first and great Commandment*, and there is a *second* like to it, *thou shalt love thy Neighbour as thy self:*

Man must of necessity be obliged by this also, seeing we have all one Father; one God made us and made us capable of being beneficial, or mischievous to our selves and one another. It is determin'd by our make as well as our Maker, that although all duty was ultimately owing to God, yet some was nextly owing to our selves and neighbours: That we who were bound to *Love God superlatively for his own sake*, should be bound to love our selves, and our neighbours in *Subordination to God and for his sake*. If God had intended, to have sent out man into the world like the wild Ass free, he would have made him like him: but seeing he made man a'ter his own Image in holiness and righteousness, he must needs be obliged to live according to it. Seeing man was made *by God and like God, & for God*; it must of necessity be mans duty to live *to God & like God*: and seeing that the Moral Law bears the Image of Gods holiness and righteousness, it must needs be immutable; and till man ceaseth to be Gods Creature, or God ceaseth to be holy & righteous (which can never be) mans obligation to be holy and righteous, is as sacred and inviolable as ever; and if no People or place can either fairly or safely pretend to exemption from the Moral Law, least of all may Christian Plantations or Countries.

Reason 2. Although the Primitive Apostasy hath many wayes mortified mans ability to keep the Law, yet it hath no ways nullified the Laws-authority, or mans duty. God is God still, as holy

and righteous as ever he was, and man is as much Gods Creature as ever he was ; Gods due therefore and our duty as to holiness & righteousness is the same, and no just exemption or dispensation can be pretended by any, and least of all by Christians, who are in part recovered to the Image of God, and have his Law written on their hearts.

Reason 3. From *Adam* to *Moses* mankind was held under the direction and authority of this Law, and although the Covenant of Grace was some way dispens'd though darkly, whereby it appeared that some were exempt from the *Curse of the law*, yet was there not the least intimation that any were released from under the *Obligation of it to Obedience*. Paul in *Rom. 5. 13.* proveth indisputably that the Law was in the world before the *Sinai-Promulgation* of it, and the History of *Cain, Abel, Seth, Enoch, Noab, &c.* offer irrefragable proot that God insisted on holiness and righteousness in the old world ; though the *old world was destroyed*, yet was not the *old law abolished* : the *New world* was equally obliged to holiness and righteousness, if not more, seeing they had *seen one day of Judgment*, & the flood come upon the ungodly and unrighteous, *2 Pet. 2. 5. Job 22. 15, 16, 17. Hast thou marked the old way which wicked men have trodden ? whose foundation was overflown with a flood &c.* Though the *Language* of man was confounded, yet was not the *Law* confounded at *Babel*, nor did the *Abram-*
mitical

mitical Covenant, or Gospel as Preached to Abraham discharge him or his Posterity from the Authority of the Law, requiring holiness and righteousness: as the History of *Abraham, Isaac and Jacob*, and his *Posterity* sheweth.

Reason 4. The peculiar Covenant which God made with the *Jews* of which *Moses* was Mediator, did make them a people nearer and dearer to God than other people, but did no ways free them from Obligation to holiness and righteousness; nay it was far from it: as is evident by the fresh promulgation of the Law, by Gods own Voice, and the engraving it in Tables of Stone by his own Finger, and the alluring motives to Obedience, *viz.* the Promises & the Coercive Sanctions of the Law, *viz.* the threatnings, & their own personal obliging themselves to very exact obedience. So far was the law of holiness and righteousness, from being abrogated, that the Jews had it re-enforced upon them with new motives from Law and Gratitude, and the judicial proceedings of God with that people leave it past dispute.

Reason 5. The Gospel doth no ways relax the authority of the Royal Law, as it is a rule of holy and righteous living Our Saviour sayeth, *Think not that I am come to destroy the Law*; implying that licentious men would be apt to *think so*, and pretend Gospel for the transgressions of the Law. See *Matth. 5. 17.* Our Saviour asserts the very contrary, that he did not come to *destroy it*, but to *fulfill it*; he humbled himself to be made under

the Law, and he honoured the Law by yielding perfect Obedience to it, when we had dishonoured the Law, by disobeying of it. *Zacharias* his triumph in the prospect of *Christ* was that we might serve God in holiness and righteousness all our days without fear, (that is, without servile & tormenting fear) not without that which is filial, and reverential, *Luk. 1. 74, 75.* And *Paul* being become a Christian did not account himself without law, but under the law to *Christ*, and exercised himself to keep a Conscience void of offence toward God and toward men. *1 Cor. 9. 21. Act. 24. 16.* *Paul* was an eminent Minister of *Jesus Christ*, and Preached the unsearchable riches of *Christ*, and yet declareth to the Romans, that the wrath of God is revealed from Heaven, against all ungodliness and unrighteousness of men. *Rom. 1. 18.* and in many other texts to the same effect: So that if the Apostle say less by way of motive from temporal rewards & punishments, it is partly because that is said already under the old Testament, which is still in use and force, as to holiness and righteousness; and because that pratermission is abundantly recompenced, by the frequent mention of eternal rewards and punishments. *1 Cor. 6. 9. Know ye not that the unrighteous shall not inherit the Kingdom of God. Heb. 12. 14. Without holiness no man shall see the Lord.*

Reason 6. The Christian Profession layeth a special obligation on such professing people to excell in holiness and righteousness. Because they
 profess

profess they take the holy and righteous God for their God, and Jesus Christ the righteous for their Lord and Saviour, and devote themselves to him: and by Baptism, like an Oath of Allegiance, oblige themselves to imitate and obey him, and constantly to pray to be Renewed after his Image in holiness and righteousness; and profess themselves moved to holiness and righteousness, by the Spirit of Christ, the Grace of Christ, the Law of Christ, the Love of Christ, the Example of Christ, the Name and Honour of Christ, and by the hopes and fears of the unseen future and eternal World. You have the proof of the first Doctrine. I proceed to illustrate and confirm the second Doctrine.

DOCT. II. *That such People and Places as profess the Christian Religion, may expect to be Happy or Miserable, according as it goeth with them, as to Holiness and Righteousness.*

The weight of it bears upon these four Pillars.

1. *That Judea and Jerusalem had formerly not only been called, but had been an Habitation of Righteousness, and a Mountain of Holiness; and that then they were Saluted of men, loved, esteem'd and pray'd for by men, and Blessed by God; that thus it was once, is evident. Jer. 2. 3. Israel was holiness to the Lord, that is, very holy, the first fruits of his increase: that is, they were Consecrated to God, as the first fruits of mankind; they were holy to*
God

God and his Service, and not to be devoured by Strangers, but at their peril. In the Love of their *Esponsals* they followed the Lord into the Wilderness, like to what is prophesied of the One hundred forty four thousand. Rev. 14. 1. *They appeared on Mount Sion with the Lamb, and have his fathers name written on their foreheads* : and for purity of Doctrine, Worship, Discipline, and Manners, follow the Lamb wheresoever he goeth. *Jerusalem* had been a very faithful City, true to God and his Worship, free from the unchaste embraces of Idolatry and Superstition, neither was she then polluted with the profanation of holy things or time. It had also abounded & excelled in righteousness : *it was full of Judgment, Righteousness lodged in it.* Isa. 1. 21. If you had lookt for Charity, Equity, Honesty, Verity and fair Dealing, yea Justice Commutative or Distributive, you might have found them dwelling in *Jerusalem*. And while things went thus, they were very happy ; *the Habitation of their Righteousness was prosperous* : they had peace and plenty, health and safety. This is so evident that the Lord appeals to themselves whether it was not so. Jer. 22. 15. *Did not thy father eat and drink and do Justice and Judgment, and then it was well with him.* So Jer. 2. 5. *What Iniquity have your fathers found in me ?* implying that till they causelessly departed from God, things went well with them. Yet must not this be so strictly taken as if ever there was a time in *Israel*, wherein

wherein there was no unholiness and unrighteousness in them ; that the Priests, Rulers and People were perfectly holy and righteous, exactly conformable to the Moral Law : for they were sinners by nature, and were, at best, liable to humane infirmities and frailties, yea in their best times, there was something wanting that could not be numbered, and something crooked that could not be made straight, as their history sheweth ; and therefore any Expression that may blash otherwise, must be understood comparatively, not absolutely. So when they are said to have been happy, very happy, it must not be understood as if they had no Calamity or Sorrow, but that no *desolating destroying evil* tell upon them : when in *Solomons* time it is said, that they had no *adversary or evil concurrent*, it must be understood *Comparatively*, and so the sense is, there had been a time when holiness and righteousness had flourished extraordinarily in *Judea and Jerusalem*, and at that time they were extraordinarily happy, enjoyed the favour of God in very peculiar Instances, and had a very great confluence of Gods Bounties and Benefits.

2. That in *Jeremiah's* time all ranks and orders of men were grown very degenerate and were greatly corrupted, and were become very unhappy, almost as miserable as misery could make them. In *Isaiab's* time, which was considerably before this ; the faithful City was become an Harlot, and they were over run and over-grown with violence

and

and unrighteousness of every kind. In stead of Judgment there was Oppression, in stead of Righteousness, there was a Cry. Isa. 1. 21. and 5. 7. But in Jeremiab's time, they were heightened and hardened in all their wickedness, and were unteachable, imperswadable and incorrigible. The chief of the Priests and the People transgressed very much after all the Abominations of the Heathen, and had polluted the house of the Lord; and despised all the Patience & Compassion of their God, and complied with none of the methods of his grace to reclaim them; but Stiffened their necks and hardened their hearts, from turning to the Lord God of Israel. They mocked his Messengers and Messages, and misused his Prophets, till the wrath of the Lord arose against his people, & there was no remedy. 2 Chron. 36. 14, 15, 16. Then wrath and ruin of every kind invaded them, and broke in upon them, till they were taken and carried into Captivity: and Jeremiab was in this, one of the unhappiest of all the holy Prophets, in that he lived to see his woful Prophecies turned into History. The man that did not only foresee, but lived to see affliction by the rod of Gods Wrath: yea he lived to write doleful Lamentations over the Accomplishment of his own dreadful and dismal Prophecies, and to see the People as miserable as he had seen them sinful.

3. That it was not only so as you have heard in one instance, but it was Gods way and manner of dealing with his own People the Jews, to deal out hap-

happineſs or miſery to them, according as they dealt with him, in matters of holineſs and righteouſneſs: whiſt they were with God, in *ways of duty*, God was wont to be with them *in ways of mercy*, to bleſs and proſper them: but when they walk *Contrary to God*, his way was to walk *Contrary to them*; when it was their way to grieve him with their impieties and iniquities, it was his way to vex them with various adverſities. See 2 Chron 15. 2. *The Lord is with you while ye be with him, and if ye ſeek him, he will be found of you: but if ye forſake him, he will forſake you.* V. 3. *Now for a long ſeaſon Iſrael hath been without the true God, and without a teaching Prieſt, and without Law.* The ten tribes had been ſo from their revolt, which was about Thirty years, and for that time, there was no peace to him that went out, nor to him that came in, for God did vex them with all adverſity: See the 51^{ſt}. & 61^{ſt}. *Verses*. That God did promiſe them the greateſt mercies & bleſſings, on condition of Obedience to his Laws & Statutes, and threatned them with the greateſt curſes and miſeries, in caſe of revolt and diſobedience, is ungainſayable, if you read and conſider, *Levi. 26.* throughout, and *Dent. 28.* throughout. And the way of God was accordingly. So that if a man had known before hand how that People would have acted towards God and one another, he might have written their Hiſtory in a good meaſure, before things came to paſs. Hence they were

so condemned for *not knowing the way of the Lord*, which means, not only the way of his Doctrine, but of his Discipline and Providential Dispensations, *Jer. 5. 4. Therefore I said, surely these are poor, they are foolish: for they know not the way of the Lord, nor the judgment of our God.* Yet must not this be so strictly taken, as if God dealt with them according to their deserts; for had they been dealt with according to the *First Covenant*, they were never good enough to *deserve* the Blessings; they were always bad enough to *deserve* greater Wrath than ever fell upon them. They were always less than the least of Gods Mercies; & God always punished them less than their Iniquities deserved; and upon their Repentance, Humiliation and Reformation; God was always ready to pardon, and turn their Curses into Blessings; as upon their Apostacies and Declensions, he turned their Blessings into Curses: and was wont to distinguish between weakness and wickedness, between Sins of *Infirmity*, and Sins of *Enormity*. His Severities were for the most part against presumptuous Sinners, and such Sins as violated the Covenant. There were also at that time by Divine Appointment, Sacrifices of Expiation and Atonement, not only for *particular persons*, but for the *Congregation*; not only for the Sins of *private persons*, but of the *Priests & Rulers* also. Hence in Judgment God remembered mercy; *many a time he forgave them, and did not stir up all his wrath*: and in some instances his Judgments

ments were *unaccountable* : but *ordinarily* they were *as the light*, and the Equity of them very discernable.

4. Gods Judicial Proceedings with the *Jews* before the Coming of Christ, are instructive to people, and places professing the Christian Religion; that it is like to fare with them as to happiness or misery, according as it goeth with them, as to Holiness and Righteousness. For the proof of this, I offer to your consideration the following Arguments, which for brevity, I shall but name.

1. That God is the same now, as he was then, as holy and righteous as ever he was. Did he then *love Righteousness*, and *bate iniquity*? So he doth still; therefore his Way and Discipline is like to be much what the same now, as it was then.

2. His Church is the same Church now, though not the same people: God hath but *One Church*, Christ hath but *one Body*; from the beginning to the end of the World. *Cant. 6. 9. Eph 5. 23, 25, 27.*

3. This Law requiring Holiness and Righteousness, is the same: *not one tittle of it is passed away.*

4. Gods Name and Honour is alike concerned in the ways and behaviour of his people now, as it was then. Did the Sins of the *Jews*, give occasion to the *Enemies of the Lord* to blaspheme? *2 Sam 12.*

14. So do the Sins of Christians now. See *1 Tim.*

6 1. *That his Name and Doctrine be not blasphemed.*

5. They were under the Covenant of Grace as

well

well
recti
plain
them,
ans a
Paul
mean
unde
6.
ceedi
saith
ples,
the e
7.
mise
is to
line
as w
imp
love
from
Righ
them
evil,
vide
8
peo
se's
after
Job

well as we ? and we under the authority and direction of the *Law*, as well as they. *Heb. 4. 2.* plainly affirms, *that they had the Gospel preached to them*, and in *James 2. 8.* it is evident, that Christians are required to fulfil the *Royal Law*. When *Paul* saith, Believers are not under the *Law* ; he means, not under the *Curse* of the *Law* ; though under the *Command* of it.

6. The Apostle speaking of Gods Judicial Proceeding with the *Jews* in Instances of Severity, saith : *All these things happened unto them for Examples, and they are written for our instruction, upon whom the ends of the world are come.* *1 Cor. 10. 11.*

7. The Apostle saith, that *Godliness* hath the promise of the life that now is, as well as of that which is to come. *1 Tim. 4. 8.* and consequently *Ungodliness* hath the Threatning of the life that now is, as well as of that which is to come. And of like import is that, *1 Pet. 3. 10, 11, 12.* *He that will love life and see good days, let him refrain his tongue from evil, &c. for the Eyes of the Lord are over the Righteous ; that is, his Providence is active about them for good : but his face is against them that do evil, that is, the frowns and rebukes of Divine Providence are against them that do evil.*

8. Gods Judicial Proceedings with his professing people in the Old World, and afterwards, till *Moses's* time, were much what the same as they were afterword, as the Book called *Genesis*, the Book of *Job. 2* Epistle of *Peter*, and *Jude* plainly show.

9. Experience hath convinced the Christian Churches of this; and many of the New-Testament Promises, Threatnings, Argumentations and Prophecies, show the truth of it.

10. That this is no new Doctrine, may be seen in the Confessions of Faith, set forth by the Assembly of Divines, and the *New England Confession*, in the Chapter concerning the Law of God. *Sect.*

6. The Threatnings of it, viz. the Law, serve to show what their Sins deserve; and what afflictions in this life they may expect for them; although freed from the Curse thereof, threatned in the Law. The Promises of it in like manner shew them Gods approbation of Obedience; & what Blessings they may expect upon the performance thereof; although not as due to them by the Law as a Covenant of Works.

All this notwithstanding, I would not be understood, as if the Dispensations of God now did exactly quadrate with his Dispensations to the *Jews*, before Christ came. The Church was then in its non-age, and under a certain Tutorage proper to that time, when the promises and threatnings that relate to the other World, were more darkly and more rarely mentioned: and temporal promises and threatnings more frequently insisted on, and the accomplishment more visible and conspicuous, and Dispensations more Corporal; & God did more visibly plague Disobedience, and reward Obedience, than now: although he hath not left himself

himself without witness, but *maketh all the Churches to know, that he searcheth the hearts and tryeth the reins, and renders to his people according to their works, Rev. 2. 23.* And the same is evident by all the Epistles to the Churches of *Asia*, in which it is manifest, that our Lord Jesus Christ, who hath the Government of the Church, and World, declareth that he will deal with them, as they deal with him.

Obj. Doth not Solomon say that *all things come alike to all, and that there is one event to the Righteous and to the Wicked?* &c. Eccl. 9. 1, 2.

A. Solomons meaning is not that it is *always so*, but that it is *sometimes so*, and that notwithstanding temporal promises and threatnings, God hath reserves for the display of his Sovereignty, whereby unbelievers will be hardened in their sin; and good men will be humbled, and their faith and patience exercised. And although there be not a full discrimination between the good & bad at present; there shall be at the day of the revelation of righteous Judgment: And although God's Justice doth not *always* appear to perblind man, yet it doth *so often* appear, that God is known by his Judgments that he executeth. Psal. 9. 16. So that a man shall say, verily there is a reward for the Righteous, verily he is a God that judgeth in the earth.

Thus you have the second Doctrine Explained and Confirmed: I proceed to Explain & Confirm the third and last Doctrine.

DOCT. III. That although Places that have been Habitations of Righteousness and Mountains of Holiness, should become very degenerate, and for their Sin be made very desolate; yet there is ground of hope that God will again Restore, Reform and Bless them.

In the third Doctrine there are three particulars contained: the two first more implicitly, the third most expressly.

I. That places that have been eminent for the profession and practice of holiness & righteousness, may become very degenerate: they may, that is, possibly; not lawfully. Judea and Jerusalem offered a woful conviction of this: That Kingdom of Priests, that holy Nation, in which Religion & Justice some time dwelt and flourished, was in Jeremiah's time degenerate, revolted and gone, all ranks & orders of men had greatly corrupted themselves. This hath been already demonstrated, and the Churches that were of the Apostles planting, if we compare the Scripture account of them, with Ecclesiastical history concerning them, and their affairs, it would call for tears, rather than further testimony. Declension is down hill and natural; Corruption weighs men down ward.

--- Facilis descensus Avernus.

The heart of man is deceitful above all things and desperately wicked. Man hath long since forfeited his reputation, being in honour he abode not, and ever

ever since beareth the reproach of being a false deceitful creature. Surely men of low degree are vanity and men of high degree are a lie, to be laid in the balance, they are altogether lighter than vanity. *Pla.* 62. 9. If men deal falsely and basely and treacherously with God, they do but like themselves. *Hos.* 6. 7. *They like men* (or like *Adam* as it may be rendered) *have transgressed my Covenant, there have they dealt treacherously with me.* Besides, Mortality, in a little time, carrieth off the Stage, the Rulers, Leaders, Teachers, and best examples of the flock. Degrees of true Grace may be lost, and the remainders be weakned and obscured : that which only seemed to be true Grace, may be utterly lost, and that goodness that sprang from, and depended upon external motive ; when the Sun and the wind rise, will pass away like a morning Cloud : the subtle insinuations of Seducers, a Spirit of error, the force of evil examples, New temptations and occasions, all, or many of them some times do as it were conspire to bring on defection & Apostasy : and when it is so, it is no wonder, if woful degeneration ensue.

2. Places that are become degenerate, howsoever happy they were before, may become very miserable, very desolate. It was so with *Judea* and *Jerusalem*. The Lamentations of *Jeremiab* afford plentiful proof of this, and the desolations and ruins of the Churches mentioned in the *New Testament* sufficiently prove it may be so. If men

do but *like men*, when they make defection, and revolt from Religion and Virtue ; God doth *but like God*, when his Jealousy burns like fire against such a People ; and he brings sorrows and miseries upon them, even unto Desolation.

3. Notwithstanding such degeneration and desolation too, there is ground of hope, that God will again restore, reform and bless such a People. I shall prove this position by producing the grounds of Hope the Scriptures offer in this case.

1. God *Can* do it if he *Will*. That is not altogether *incredible* which is not *impossible*. What can not *Omnipotency* do ? Unbelief and distrust is many times botcom'd upon scrupling the Power of God. *Pla. 78. 19, 20. They said, Can God furnish a Table in the Wilderness ? can he give bread also ? can he provide flesh for his people ?* So that they are taxt with *not believing in God, nor trusting in his Salvation*. No wonder they did not believe God *would*, when they did not believe God *could* provide for them. If *Abraham* had Staggered at the promise through unbelief of *Gods Power*, he had not been father of many Nations. But against hope he believed in hope, knowing that *God quickned the dead and called things that are not, as if they were*. He was *strong in faith, giving glory to God, being fully persuaded that what he had promised he was able to perform*. *Rom. 4. 17, 18, 20, 21*. Such a degenerate and desolate People, are much in circumstances for *Restoration and Reformation*, as the bodies of *Abraham*

Drabum and *Sarah* were in for *Propagation*. "But what can he do that quickens the dead? The belief of Gods power facilitates the belief of his good will: So it was in the Lepers faith; *Lord if thou wilt, thou canst make me clean*. That which seemeth impossible to men because of their impotency, is not difficult to God because of his Omnipotency: Though this case be very difficult, next to impossible, yet it is not desperate: for *with God all things are possible*. The Lord of hosts can restore, reform, and bless a degenerate, desolate People.

2. God not only can if he will, but *may* if he please. What *may* not he do in a way of mercy, who is mercy it self, and hath mercy upon whom he will have mercy? Rom. 9. 15. *I will have compassion, upon whom I will have compassion*. Infinite mercy can find motive in it self, when there is none in the Creature, and divine Sovereignty is not to be Counsell'd or Control'd by any Creature. *If he will have compassion, he will have it*. If God be pleas'd to restore and reform such a people, whom doth he wrong? What Attribute or Word of his, doth he cross or contradict? If then Gods power render him *able* to do it, may not his Sovereign Grace, and Mercy render him *willing* to do it? Once hath God spoken, twice have I heard this, that power belongeth unto God, also unto thee O Lord belongeth Mercy. Psa. 62. 11, 12.

3. God hath done so already for his Church and professing People. viz. The Jews and that more than

than once, or twice. And that which *hath* been, may be ; and is the more easy to be believed. This sort of Argumentation is used for a help to faith. Isa. 51. 9, 10, 11. *Awake, awake, O Arm of the Lord, as in the Ancient days, art not thou it that hath cut Rahab and wounded the dragon ? Art thou not it that hast dried the Sea ? therefore the ransomed of the Lord shall return to Sion with singing. So 2 Cor. 1. 10. Who delivered us from so great a death and doth deliver : in whom we trust, he will yet deliver. If God should restore, reform and bless such a degenerate and desolate people, it would not be the first time. Though God may seem to have cast off a professing people ; yet he may chuse them a second time, it is no more than he hath done in the like case. Zech. 2. 12. The Lord shall inherit Judah and choose Jerusalem again.*

4. Notwithstanding wrath is come upon the Jews to the uttermost because they sinned to the uttermost in rejecting and crucifying the Son of God, yet, not without cause, we believe and expect that God will again restore, reform and bless them. Though they are *Unchurch'd* and *Unpeopled* and have been miserable as misery can make them : yet the Oracles of God give encouragement to believe that they shall again be recovered. It were endless to quote all the old Testament texts brought by those that write on this Subject ; among which my Text and Context is improved by Dr. Gouge & others, & Paul in *Rom. 11. 27.* renders it indisputable.

Obj.

Obj. If it be granted concerning the *Jews*, what is that to the *Christian Gentiles*? This text speaks of the *Jews*, *Thus saith the God of Israel.*

A. That this and many other texts of like import do nextly belong to the *Jews*, I have already granted: but that doth not prove that by way of *Analogy*, this and such like texts do not belong to *Christian Churches* consisting of *Jews* or *Gentiles*, or both. I pray consider, who are the *Israel of God* now: Are not all that believe, *Children of Abraham*? and heirs according to promise? Is not the *Blessing of Abraham* come upon the *Gentiles*? Is God the God of the *Jews* only? is he not of the *Gentiles* also? Rom. 3. 29. Although the *Ephesians* during their *Heathenism* were *Strangers to the Covenants of promise* and *aliens from the common wealth of Israel*; yet I hope they were not so after they were *Converced* and *Christianized*. No, they who before were *as far off*, were made *nigh* by the blood of *Christ*; who broke down the *middie wall of partition* and made both one; and now they were no more *Strangers and Forreigners*, but *fellow Citizens with the Saints*, and were built upon the foundation of the *Prophets* as well as *Apostles*, &c. What? is there *Jew* and *Greek*, *Scythian* and *Barbarian* still? surely they are all one in *Christ Jesus*. Eph. 2. 12, 13, Gal. 3. 28. Col. 3. 11.

5. There be *Prophecies* in the *New-Testament*, that contain in them promises of *Restauration*, *Reformation*, and *Blessing* to *Churches*, that were formerly

formerly Eminent for Christianity, Habitations of Righteousness, and Mountains of Holiness, but become in time very degenerate, and very miserable and desolate, first over-run with *sin*, then with *miser*y; that are either buried in their own ruins, or if they flourish, it is with *Antichristian* or *Mahometan* Inhabitants for the most part; yet do Prophetick Scriptures speak of their Resurrection and Restauration. What else can be the meaning of the *Resurrection of the Witnesses*? the *Spirit of life from God entering into them* after they are overcome and slain? their *standing on their feet*? and their *ascending into Heaven*? Rev. 11. 11, 12. The like may be said of the Congratulatory Acclamations of *Voices in Heaven* saying, *The Kingdoms of this World are become the Kingdoms of the Lord, and of his Christ*; Rev. 11. 15. See also, Rev. 19. 4. *All Nations shall come and worship before thee*. Past all peradventure there is implied in these Texts, that Kingdoms that belonged to our Lord in *Constantin's Time*, but for their Degeneration, were over-run with the *Romish Idolatry and Tyranny*, and the *Imposture and Oppression* of the *Mahometans*, so that they ceased to be the Kingdoms of the Lord, as they were before; and became the Kingdoms of *Antichrist* & of *Mahomet*, shall again be rescued out of the hand of those cruel Lords, and again profess their Subjection unto Jesus Christ; which implies, *Restitution, Reformation, and Divine Benediction*. The Lord Jesus field some kind of possession of

of the
tichrist
that tis
session
ing the
cen. or
gion is
with th
was, a
14400
ses tha
on of
mentio
in the
during
our L
East a
staura
done
Doctr
with
which
copio

O
Right
exce
of C

of the *West Empire* during the 1260 years of Antichrist's Reign, by his *Witnesses* that Prophesied all that time, though in *Sackcloth*. He hath held possession likewise in the *East Empire*, notwithstanding the fury and cruelty of the *Arabian* and *Saracen* or *Mahometan* Harpyes: for the Christian Religion is protested there to *this day*; though not with that *power*, *purity*, and *glory* that it some time was, and shall be again. Dr *Goodwin* makes the 144000 mentioned, *Rev. 14. 1.* to be the *Witnesses* that prophesied in *Sackcloth*, and held possession of the *West Empire* for Christ; & the 144000 mentioned *Rev. 7. 4.* to be the *Witnesses of Christ in the East Empire*, & to be Seal'd for Preservation during the *Mahometan* Tyranny, & concludes, that our Lord hath *all along* held possession of both East and West Empire; and expects glorious *Restaurations* and *Reformations* in both. I have done with the Explication and Proof of the three Doctrines, and shall croud the Application together, with what brevity the present Occasion requires, which will not permit a full Application of such copious Theams, howsoever useful it might be.

U S E I.

Of *Instruction*, To teach us. That Holiness and Righteousness have an everlasting amiableness and excellency in them. In God, they are the *Essence* of God, in Angels and men, they are the *Image of God*,

God; they are Essential to the *Being* of God, and they are Essential to the *Well-being* of Angels and men; they are the best adjunct, and Epithete that rational creatures are capable of. Take Holiness and Righteousness from Angels, and they become Devils; take them from men, and they become like Beasts, yea, worse; not only earthly & sensual but devilish also. The dignity of mans first Estate, consisted in holiness and righteousness after the Image of God; the ignominy and damnableness of mans lost Estate, consists in his sinning, and coming short of the glory of God; that is, of his glorious Image, consisting in holiness and righteousness. The sanity and felicity of mans best and last Estate, consists in being recovered to the image and favour of God by Jesus Christ. Whilst man was holy and righteous, God loved him as his *Friend*, and when man became unholy and unrighteous, God loath'd him as his *Enemy*; and although God may love him with a love of *Benevolence* & of *Beneficence*, yet he cannot love him with a compleat love of *complacency* and delight; till he is recovered to holiness and righteousness again. As Sin is a reproach to any person, people or place; on the contrary, holiness and righteousness are a credit and honour to them; it was the glory of the City, that was the joy and praise of the whole earth, that it was a habitation of righteousness, & mountain of holiness; yea, it is the glory of the *New Jerusalem*, it is called the *Holy City*, and the *Holy Jerusalem*. Rev 21.2, 10. 'tis the peculiar excellency

of the *New Heavens* and *New Earth*, that *righteousness dwelleth therein*. 2 Pet. 3. 13. The unconceivable glory of the Heaven of Heavens consists more in its *holiness*, than in its *height*; though it transcend in both. It is the throne of Gods holiness, the holy of holies, was but a Type of it. The highest excellency of the heavenly Courtiers that wait round the throne of God, is their holiness: and yet that is dim in comparison of the *HOLT* *JESUS*, who is the Fountain of all the holiness & righteousness the Saints on earth have. There are some few Saints whose bodies as well as Souls are already glorified, and the Spirits of just men made perfect, who have received perfection of holiness. Oh! what a holy place is heaven, that is full of holiness; yea so full, that it doth as it were run over! *The skyes pour down holiness and righteousness*: there is none upon earth, but what comes down from *Heaven*, even from *the God of all Grace*, and the *God of Glory*, who is *glorious in Holiness*.

2. To teach us what a wicked and woful estate man fell into, in the primitive Apostasy. He fell from a state of holiness and righteousness, into a state of unholiness and unrighteousness. If man had continued in the state wherein he was created, every Man and Woman and Child, had been a habitation of righteousness and mountain of holiness. Every family, every Society, had been a habitation of righteousness and mountain of holiness: for *God made man upright, or right*; that

that is holy and righteous. Ecclesi. 7. 29. Man was then a *Vessel of honour, sanctified and meet for the masters use*. Holiness and Righteousness were *Concreated* with, and *Connatural* to him; but alas! it is far otherwise now. Though it be our duty to be *habitually* and *actually* holy & righteous yet we are stript of the *moral Image* of God, empty of Grace, bent to act according to the corrupt Bials we have derived from the first *Adam*, which warps us away from God and his holy ways; and strongly inclines us to Unholiness and Unrighteousness. Instead of being a habitation of righteousness, the heart of man is become a cage of every impious, unclean and hateful lust. *Mat. 15. 19.* Men are by nature since the fall, full of enmity against God; inordinately and idolatrously in love with themselves; and uncharitable, and injurious unto others. How miserably were our first Parents deceived! Under a pretence of being like to God, they lost his image and favour.

3. To teach us, That the grace and love of God towards fallen man is very wonderful, in that God gave his only Son to recover poor lost sinners out of that wicked and woful estate of unholiness and unrighteousness, that such as believe on him may be pardoned and justified freely through the Redemption that is in Christ Jesus, and that by the Grace of God bestowed on them in Regeneration and Sanctification, they might be recovered to the Image of God again, to put off the old man, the

the corrupt nature derived from the *first Adam*, &c. to put on the new man, the grace and holiness that is from Jesus Christ the *second Adam*, whereby they become again after the Image of God in holiness and righteousness *Eph. 4. 22, 23, 24*. There had never been among the Posterity of fallen man a habitation of righteousness and mountain of holiness, had it not been for this wonderful love of God in Christ Jesus : for mankind was *all gone aside, they were altogether become filthy, there is none that doeth good no not one. Psa. 14. 3*. If therefore any of the race, do become holy and righteous, and do good again ; we may conclude that they were created in Christ Jesus to good works ; for by nature they are dead in trespasses and sins.

4. To teach us, That it is a vile abuse of Christ and his Gospel, and the doctrine of the free grace of God, to make as if Christians were thereby freed from the direction and authority of the Moral Law ; or that the motives to Obedience to it were abated by the Gospel. It is certain that Christ did not *Obey* the law, that we might have liberty to *Break* it ; nor did he suffer that we might have liberty to violate it with impunity : but that we might be saved from the Curse of the law, and from the dominion of sin ; and might be the Servants of God, and have our fruit unto holiness, and the end everlasting life. Although the law was never given to fallen man as a Covenant whereby he could be justified, yet doth it

D

continue

continue as a Rule of life. And the Lord Jesus is so far from abolishing it, that *he puts it into the inward parts of believers, and writes it in their hearts.* Jer. 31. 33. It was the error of the Jews in the Apostles time, to think the law was given as a Covenant of Works; by the keeping of which they might be justified, and have eternal life. Against this the Apostle argues, that the inheritance, was by *Promise*, and that God gave it to *Abraham by promise*, and the law which was given at Sinai 430 years after, could not disanul it; and makes it an absurd thing for any to think that righteousness comes by the law, and if so saith he, *then Christ is dead in vain.* Gal. 2. 21. Gal. 3. 17, 18, 21. The Jews took the law in that sense, as when *Luther* calls it *Moses Mosissimus*, a strict Covenant of works; but had lost that sense of it wherein *Luther* calls it *Moses Aaronicus*. A darker dispensation of the Covenant of grace, a *Schoolmaster* to bring them to Christ. The Apostle knew how to urge Obedience to the moral law, and to lay men under obligation to holiness and righteousness by its authority and motives; without urging a necessity of perfect and *personal* Obedience to it, in order to justification, and eternal life. He could and did urge it, as a Rule of life, without making it a Covenant of life, and rule whereby men could be justified. Acts 13. 38, 39. *Through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things, from which you could*

is not be justified by the law of Moses. He could deny the law to justify : and yet not make Christ the Minister of sin. He could preach the free grace of God ; without casting any blemish upon the law, or encouraging Sinners to continue in sin, because grace had abounded. *Rom. 6. 1.* Compared with the foregoing Chapter : and did maintain that the grace of God which bringeth Salvation agreeth with the law in this, it teacheth men to deny ungodliness and worldly lusts, and to live soberly, righteously and Godly in this present world. *Titus 2. 11, 12.*

5. To teach us, That Christians in the times of the Gospel may and ought to make use of the Scriptures of the *Old Testament* for their Instruction, Example & Comfort. Although the Ceremonial law be totally abolisht as to its Practice, yet forasmuch as it typed out or prefigured Christ ; his Graces, Actions, Sufferings and benefits, and was some way instructive about moral duties : the understanding of it is many ways useful to Christians ; as might be shewed in *Apostolical* argumentations. So *Heb. 9.* throughout. *1 Cor. 9. 8, 9, 13, 14.* The judicial law so far as it was local and peculiar to the Jews, binds not : yet so far as it was of moral Equity, it ought to be observed in Christian States ;. and *Ceteris paribus* and *Consideratis Considerandis*, is of Excellent use to all Lawgivers and Judges to the end of the world : for that People were under a Theocracy, and their judicial Laws were of divine legislation, for the most part. If any

were otherwise, they had at least *divine approbation*. The *moral law* is all of it of *everlasting equity* and *amiableness* as we have shewed; as Holy, Righteous, and Good, in *Paul's* time, as in *Moses's* time. *Rom. 7.12*. And in our times, as in *Moses's* or *Paul's*. For till heaven and earth pass, one jot or tittle of the law shall in no wise pass, *Math. 5.18*. The *Assemblies* reflection on this text is, 'How much more needful is this Doctrine when men would make all the law void, and not obligatory to believers. Its *Histories* are our *Examples*; either of *imitation* or *caution*. *1 Cor. 10*. Now these things were our *Examples*, that is saith the *English Annotations*, 'God set the punishment of those *Israelites* as a glass or image before us, that we in them might see what we may expect, if we sin as they did. In the following verses the Apostle dehorts from *Idolatry*, *Pornication*, *Tempting Christ*, and the sin of *Murmuring*; from *Examples* of caution written of old; But, saith the Apostle, they were written for our *Admonition* upon whom the ends of the world are come. *v. 11* So *Heb. 3.19* compared with *Heb. 4.1*. So we see that they could not enter in because of unbelief. Let us therefore *fear &c.* So *Esau's* Example of selling his birth-right for one morsel, is urged by way of caution. *Heb. 12.16*. We have also *Examples* of *Imitation* taken out of the *Old Testament*, & improv'd in the *New*. So in *Heb. 11*. The *Examples* of *Antediluvian Patriarchs* and *Postdiluvian Patriarchs*, and *Kings*, *Priests*, and *Prophets*, *Judges* and *Military Com;*

Commanders, all famous for Exploits of Faith, Worship, and Obedience; are set before Christians for Imitation. And the Apostle argues from them, *Heb. 12. 1.* That *Cloud of Witnesses* are to be followed by Christians, as the *Cloud* was followed by the Israelites in the Wilderness. So *Peter* urgeth the Example of holy Women of old, and of *Sarah* in Particular, for to teach Christian Women Subjection to their Husbands, Conjugal Chastity, and Modesty of Apparel. So *Abrahams* faith, and his justification by it, is set forth for an Example to Christians for their imitation, *Rom. 4. 4.* Now it was not written for his sake alone, that it was imputed to him; but for us also to whom it shall be imputed if we believe. The like may be said of Promises and Threatnings; which are found Originally in the Old Testament, but improved in the New Testament. Of Promises, some that seem National, others Personal, are by way of Analogy transferred to Christian People, as if they had been made nextly and directly to them. So *Eph. 6. 1, 2.* The Apostle Exhorting Christian Children, to obey & honour their Parents, urgeth them to this duty.

1. By the Intrinsic Goodness, and Immutable and Eternal Equity is in what he Exhorts them to. *Children obey your Parents in the Lord for this is right. ΔΙΚΑΙΟΝ, Just.*

2. By the Authority of the fifth Commandment.

3. By the Promise annexed; for this is the first Commandment with promise. i. e. the first of the Second

cond Table, for the second Command hath promise annexed to it. *Showing mercy to thousands, (viz. of Generations) of them that love me and keep my Commandments. i. e. Ordinances and Institutions, means of Worship; free from Superstition, mens Inventions, and Will worship.* When the Apostle saith the first Command with promise, he refers to those words, *that thy days may be long in the Land which the Lord thy God giveth thee.* Which words in their next intention, are directed to Jewish Children; and mean a long and happy life in the Land of Canaan: but the Apostle writing to the Children of the Church at Ephesus, that had nothing to do with the Land of Canaan, alters the words by *Analogy*, and makes the promise run, *that it may be well with thee, and that thou mayst live long upon the Earth.* So the promise made nextly to Joshua, Josh. i. 5. *I will never leave thee nor forsake thee:* is by way of *Analogical Accommodation* transferred to Christians. Heb. 13. 5. So Davids confident conclusion. Psal. 118. 6. *The Lord is on my side, I will not fear; What can man do unto me?* is drawn into argumentation. Heb. 13. 6. And the words that Solomon spake to his Son. Prov. 3. 11. is said to speak to the Christian Hebrews. Heb. 12. 5. *Ye have forgotten the Exhortation, or that consolatory Exhortation, which speaketh unto you as Children; My Son, despise not thou the Chastening of the Lord.* Of Threatnings also applied by *Analogy*. Heb. 4. 7. 9, 11. I shall on this head only further show that

Pro-

Prophecies in the Old Testament are of use to Christians; they help us in the belief of *New-Testament Prophecies*, many of them being already accomplished, others also of them agree with Those in the *Revelation*, and illustrate one another, as the Text and the interpretation. So also, 2 Pet. 3. 13. *We according to his promise look for New Heavens and a New Earth, wherein dwelleth Righteousness*: and many *Prophecies* in the Old Testament, that flourish in expressions, literally expressing temporal felicity; yet were intended as *Propbetick Types* of Spiritual Blessings under the *Messias*. And they had some kind of accomplishment in Temporal Deliverances, Peace, Plenty, &c. before the Coming of Christ: but were more fully accomplished in Spiritual Redemption, and the Spiritual Priviledges, Benefits and Graces, Enjoy'd in the Churches of Christ. If we consider what cognation there is between *History* and *Prophecy*, it will not seem strange. For *Prophesie* is *History antedated*; and *History* is *Postdated Prophesie*: the same thing is told in both. If therefore the *History* of the Old Testament is *Example* to us, and instructive to us; so must needs be *Prophecy*. And many things in the Old Testament are first set forth in *Prophecy*; and afterward in *History*; & either of them, yea, both of them beneficial to the Church. Besides, *Prophecies*, for the most part, contain *Promises*, or *Threatnings* in them. And therefore if *Old-Testament Promises* and *Threatnings* are of use,

and may be, by way of accommodation, applied to us; so may the *Prophecies* also. I have insisted the larger on the foregoing head, not only to show how genuine the Doctrines raised from the Text, are; and to strengthen the foundation on which I build the Superstructure of the Application I further intend: but to vindicate the just Reputation of the Sacred Scriptures of the Old Testament, from the indignity done them by those that speak of them, as of things *formerly* useful, but now antiquated and out of date: as also for the benefit of those that esteem them, by way of Direction, how to use them; that the Old and New-Testament, may be used by us as two breasts of Sacred Consolation, and we may suck and be satisfied out of both of them; and milk out and be delighted with the abundant Consolations they afford. I conclude this Use with saying only this further, that to deny the fore-mentioned usefulness of the Old-Testament Doctrine, Promises, Threatnings; History and Prophecy, is to *Apocrypha* the Old Testament at once; and to confront the *New*, in a thousand instances; and to charge *Non sequitur* upon the Apostolical Argumentation.

U. 6. To teach us, That by how much more similitude there is between the State & History or Circumstances of the *Jews*, and the State and Circumstances of any *Christian* people or Plantation; so much the more apt and easy will *accommodations* be, of Doctrinal, Historical, Promissory, Minatory,

ry, and Prophetical Passages. This is self evident: for where there is *par ratio*, where the reason is the same, the consequence will be more evident; and the conclusion the more cogent. And if so, I conclude such accommodations will be easy to *New England*; seeing there is such considerable similitude and agreement in the circumstances of both. Some of which circumstances and instances of similitude, I shall modestly propound, in hope that they will be as candidly taken, as they are honestly intended.

1. The first Planters of the Israelitish Vineyard, or the first Plants therein, were a *noble Vine*, a *right Seed*. Jer. 2. 21. The twelve *Patriarchs*, were all Godly, and God led them like a flock by the hand of *Moses* and *Aaron*. *Israel* was Holiness to the Lord. So the first Undertakers, Planters; the Foundation-men of *New-England* were *Holiness to the Lord*; though not *universally*, yet *generally* so; This Land was planted with *choice Vines*; Men Eminent in Piety, and Vertue; that Served God and their Generation, according to the Will of God.

2. The great End for which *Israel* went into the Wilderness, and the Land of *Canaan*, was that they might Worship God according to his own *Institution* with more *purity*, and less *peril*, than they could do in the Countrey where they were. Exod. 8. 1. *Let my people go that they may Serve me.* Exod. 8. 27. *We will go three days Journey into the Wilderness,*

ness, and Sacrifice to the Lord our God, as He shall command us. The first Text sheweth they went out for the *Worship* of God, the second shews it was for *purity* of *Worship*, according to Gods Institution. See v. 26. of the same Chapter, and you will see it also to be, that they might so *Worship* God with more *liberty* and *safety* than where they were. For Pharaoh would have let them *Sacrifice* to their God in the Land: but Moses said, *It is not meet so to do, &c. Will they not Stone us?* So then, that they might worship God purely, without giving offence to others, or endangering themselves; they were willing to go further a field. Even so was the Design of our Predecessors in coming more than three days Journey, viz. three thousand miles into this Wilderness, that they might Serve God with pure *Worship* according to his own Institution, without offence to others; and with more liberty and safety to themselves, than at that time could be had in their own Countrey. The World knows, that our Predecessors did not leave their Native Soil, that *dulce solum Patriam*, for better Accommodations in worldly respects; they did not come into the *Wilderness* for *Worldliness*; but for *Godliness* sake: and that the first Rulers & Teachers, and Churches had the Glory of God, and the liberty and purity of his *Worship* in their Eye. And their Memory will be precious in Ages to come, notwithstanding their Ashes have been polluted, and that with an unusual degree of Impudence

dence and falshood, by the *Rabshakeb* Raileries & Lyes of some nameless and shameless Hereticks.

3. As the *Israelites* underwent many hazards & hardships in that Enterprize, and had special assistance, preservation, provision and protection from the good Providence of God, that was very peculiar about them for good: So did the first Comers into *New-England* run many great risks, and grapple with many difficulties; both of Sea and Land (too many to enumerate) in all which, the good Providence of God was very circumspect about them, in sending suitable and seasonable succours and supplies. *They cried to the Lord in their troubles, and he saved them out of their distresses*; as the brief Histories of *New-Englands* Affairs shew.

4. As God made room for the *Israelitish* Vine, and caused it to take root, and spread and flourish, so that its boughs went to the Sea, and its branches by the rivers, its Shade covered hills. Whilst Religion and Righteousness flourished among them, they were both numerous and prosperous. And so it was in *New-England* in a good degree, God blessed them and caused them to multiply greatly. No Out-going of the *English* Nation, for the time, can compare with it.

5. As there grew declension and degeneration among that people, notwithstanding all God had done for them, and notwithstanding all done for maintaining and transmitting pure Religion to succeeding Generations: so hath it befallen *New-England*.

England. We may with grief and shame read over and meditate upon some Texts spoke of *Israel*. as *Hos. 4. 7.* *as they were increased so they sinned.* so *Josh. 2. 7.* *The people Served the Lord all the days of Joshua, and the Elders that out lived Joshua, &c.* and there arose another generation after them, *which knew not the Lord.*

6. As they chang'd their ways from Good to Evil, and walkt contrary to God; so God chang'd his ways, from ways of Mercy, to ways of Affliction; and walkt contrary to them. And as was threatned, *did them evil after that he had done them good.* So hath it also been with us. As for our Degeneracy, it is too palpable to be denied; and too gross to be excused. It calls for Lamentation, Humiliation, and Reformation, rather than proof and demonstration; though that also be needful enough in order to the former. And the Servants of God have in this place, as well as in others, offered conviction of that, to which I refer you. As to Gods change of his Dispensations towards his people, from a way of Mercy, to a way of sore Affliction and Judgment, he is a very great stranger to the affairs of *New England*, or one that considers not the Operations of Gods Hand, that knoweth not this. *Who knoweth not that our Fields which use to smell as the Fields which the Lord hath blessed, have of a long time been blasted, that a Fruitful Land hath been turned into Barrenness. Instead of Plenty, we have had Scarcity; instead of Health, Sicknes;* instead

stead of *Peace, War*: and have been thereby diminished, impoverished, and brought low. Instead of remarkable divine favour, direction and protection, we have had such trouble, from *Heaven and Hell*; from *Earth and Sea*: and such desertions, frustration and rebukes from God in things of greatest importance; that who shall consider well of these things, will with grief and shame say, *The countenance of our God and Father hath not been towards us as formerly.* Might not much of this have been prevented, if we had considered what was like to follow upon the degeneration of Gods Covenant-people: if we had considered, that it must needs be after this sort; if God should deal with us, as of old he was wont to deal with his Covenant-people in like cases; as it was most likely he would; so likely, that we had no ground to think it should be other wise. It is an awful saying of Dr. Goodwin. 'As you look for Storms in Autumn, and Frosts in Winter, so expect Judgments, where the Gospel hath been Preached; for the quarrel of the Covenant must be avenged.'

7. We know how that People dealt with God for many Generations, and how God dealt with them, and what things came to at last: for their *Apostacy*, for their *Idolatry* against the first and second Commandment, their *impiety*, *prophaness*, *iniquity*, *impenitency* and *incurribleness* and *unbelief*: They were *broke off*, *Unchurched*, *Unpeopled*, and seemingly made *irreversibly miserable*: But we know only how

how we have dealt with God, and how God hath dealt with us, to this present time, and know not how we shall deal with God, or how God will deal with us for the future. Secret things belong to God. Certainly we have cause to fear, and tremble, lest in the issue, our line should run parallel with theirs also; seeing there hath been such agreement in the premisses. And this brings in sight a *two-fold danger*, which I would not mention without fear and trembling; and hope that all good men will joyn with me in praying to the most Merciful God that we may escape them both, and that the Warning now following may be one means of it.

U. 7. Of Premonition & forewarning to the People of New England, of two Eminent Dangers they are in.

1. Of being *more sinful* yet. As sinful as *New-England* hath been, or yet is (which is very sinful) yet there is great danger lest *New-England* should yet be much more sinful than ever it was, or yet is.

2. Of being *much more miserable* then ever yet they were, or yet are.

The first Danger demonstrated.

1. Israel, Gods Protecting and Covenant People grew from bad to worse; and notwithstanding all warnings and methods used to stop their *defection*, yet they were bent so *backsliding*, till the *holy People*, and *righteous Nation*, became a *Sinful Nation*, a *People laden with iniquity*. They went away backward they

they revolted more and more, there was no stopping of them, or reclaiming of them; Their Re-formations were partial; and at best, but of Short continuance; they quickly returned to folly and did worse than their fathers. We have reason to fear by their Example, least it should be so with us also; for we, as well as they, have principles of revolt connatural to us. The Apostle mentioning of their sin and folly, saith, *Let him that thinks he standeth, take heed lest he fall*: how much more may we that are sensibly falling already, take heed lest we fall utterly; and take it kindly, that we are warned, before the things that concern our peace are hid from our eyes.

2. Successful attempts for Reformation, are more than presages of worse declensions: for that obstinacy that renders such attempts successful, sheweth that they are very far gone already, and also merits more divine desertions and derelictions; and the more persons are left of God, the easier a prey they are to every Temptation. Although it may be all hath not been done by Magistrates, Ministers, Churches and Synods, that should have been done, to promote Reformation, and Stopping the progress of Impiety and Iniquity: yet one that did not know what hath been done by Courts, Synods, Ministers and Churches, in a publick way, (besides all private Prayers, Tears, Counsel, and Reproof) would not think one half hath been done, that hath; so little fruit of it appears. Nor
is

is it easy to do so much again : although the event show, much more is needful to be done.

3. Notwithstanding all the Judgments of God that have come upon us for our sins, yet we are unreformed. Irreligion and prophane neglects of the Worship of God ; Vain and vile Swearing, & prophaning the Name of God, and his Sabbaths ; Disobedience to Parents, and family disorders ; Violence, unrighteousness, sensuality, pride, contention, covetousness, and all manner of carnality and carnal security, rather increase than decrease. There is the less hopes of growing better, the more fears of growing worse, when mens endeavours for Reformation are fruitless : but least of all is the hope of growing better, and most of all the fear of growing worse, when Divine Endeavours seem frustrate that aim'd at our Reformation, and take not that effect that might be expected. Isa. 26. 9. *When thy Judgments are abroad in the Earth, the Inhabitants of the World will learn Righteousness ; That is it may most rationally and justly be so expected, and how much more may it be expected of those places on which such Judgments fall : But when after various sore Judgments, God may say, I have smitten you so, and so, yet have you not returned to me, as Jer. 2. 30. in vain have I smitten your Children, they have received no correction ; that is, are never the better, & as Isa. 9. 13. The people turneth not unto him that smiteth them ; and as Isa. 1. 5. Why should ye be smitten any more, ye will revolve more and more ; if*

things

things be thus with us, (Oh ! that they were not so with us) are we not in great danger of being more sinful yet.

4. When great and good men die thick and fast, it portends declension. Little doth this ingrateful world know, how much of the Religion, Equity, Peace & Order of a Place, is under God, owing to the Piety, Zeal, Prudence, Activity & Fidelity of a few men, that God raises up & brings into Office in Church and Common wealth, and spirits for his Service ; however let them grieve at it by the following texts, Deut. 31. 16. *The Lord said to Moses, thou shalt sleep with thy fathers, and this people shall rise up and go a whoring after the gods of the Strangers of the land.* And Moses saith v. 21. *While I am alive with you this day, you have been rebellious against the Lord : how much more after my death,* Judg. 2. 7. *The people served the Lord all the days of Joshua.* 2 Chron. 24. 2. *Joaiah did that which was right in the sight of the Lord, all the days of Jehoiadab the priest.* v. 17, 18. *Now after the death of Jehoiadab &c. they left the Lord God of their fathers.* I have no design for Funeral Sermons on any in particular, but have with Sorrow observed such deaths of Magistrates, Ministers, and Military Commanders, and so many of them, that I am afraid of the Omen. For such deaths are to a people, as Micah to Abab ; they never prophesy good : but either great declension, or great judgments, or both. Religion hath one the less friend on earth, for every godly man that dyeth: and sin

hath one the less enemy. And the *Example, Prayers & Tears* of many plain Christians, are like to be more *wanted*, then they are *lamented*. Our friend *Lazarus* *sleepest*, saith Christ, and *wupt* at his grave. Godly men *must die* as well as others, and if their *Children* and *Successors* made good their *Leaders* ground, it were not so *Ominous*: But alas! it hath been *often otherwise* in *New England*.

§. The lubricity, fickleness, and unsteadyness of men in the true Religion, in which they have been Educated (not to say born, as well as brought up) it is a woful sign of declension; when the Children of the Church, *are like Children tost to and fro with every wind of doctrine*: Men run away with a perverted interpretation of that of the Apostle, 1 Thes. 5. 21. *Prove all things: forgetting the very next words, hold fast that which is good.* Alas! men are more fixt and steady in a false Religion: *Hath a Nation changed their gods which yet are no Gods, but my people hath changed their glory &c.* Jer. 5. 11. 'Tis a prodigie of Levity and Vanity to see persons that sucked in such Milk as David, who said, *Thou art my God from my Mothers belly, thou hast caused me to hope on my Mothers breasts*; that had such Mothers and Grandmothers, as Timothy had; that have been acquainted with the holy Scriptures from their very childhood, and by their Godly Fathers, Schoolmasters, and Ministers, were brought up in the nurture and admonition of the Lord; and it may be, have made a *Personal profession*; yet hanker after *Novelty in Religion*, without regard to verity; and when reproved

for it, think to justify themselves by that of the Apostle, *Prove all things*, as if that would justify their running a gadding, and madding after such Seducers as pretend to divine inspiration, immediate revelation, infallible guidance by the holy Spirit; and yet *deny the holy Scriptures to be the word of God*, and *touchstone of truth*; and deny the Ordinances of Baptism, and the Lords Supper, and all Instituted worship. Truly Sirs, as for them that have lived long under the Preaching of the Gospel, and can't see that such doctrine needs not much trying, whether it be sound or no: will be found to have *their Religion* to choose, and that they have *unsound hearts*, as well as *itching ears*. They that have long had the offer of Truth, and yet let it go; will hold fast Error. They that were so scrupulous about CHRIST who came in his *Fathers Name*, and confirmed his doctrine by *Miracles*, did as Christ foretold, *believe on one that came in his own name*. Declension in Doctrine and Worship, will bring on declension in Manners. They that are not *sound in the faith*, will not long be *sound in Gods Statutes*: they that make Shipwrack of Faith, will make Shipwrack of a Good Conscience also.

6. The extream Difficulty of recovering from declension, renders it very hazardous, whether we shall not yet be more Sinful. If there were no Devil to tempt, nor no evil Example among men, nor any temptation from a frowning or flattering World (which is all far otherwise) yet the inbred

corruption of mens hearts, that are deceitful above all things, and desperately wicked, is enough to undoe all. *This people*, saith Jeremiah, *hath a revolting and a rebellious heart; they are revolted and gone.* Jer. 5. 23. Such a deceitful, revolting, rebellious heart can shute off all Conviction, and bear up against all reproof. Infidelity can despise and disregard all Promises and Threatnings; Security can eat and drink, build and plant, till the flood come and carry all away; Prophaneity can mock at all this, and more, till there be no remedy. Self-love can blind mens eyes, in what concerns themselves, so as they shall not be able to see faults in themselves; though they be very quick sighted in seeing faults in others. Reformation is the most necessary, but the most difficult thing in the World, because the Enemy of it is not only in a mans own house, but in a mans own heart. To cure a long contracted Cachexia, or ill habit of body; to uphold a tottering Empire, and to reform a declining People, are three very difficult things: but the last of them is the hardest of them all. These six foregoing particulars, may serve to show that the people of New-England are in great danger of being yet more Sinful, which is a very humbling and awful consideration. Who can seriously reflect upon it, and not say as they, Joh. 22. 17. *Is the iniquity of Peor too little for us, from which we are not cleansed to this day?* The more the Danger is; the more need our care, fear, prayer & endeavour be; lest we add to the heap of New-Englands Transgression. Secondly,

Secondly, *New England* is in danger of being much more *Miserable* than ever yet they were, or yet are.

The fore mentioned danger being found real, and impending, this cannot be otherwise. It unavoidably follows from the premises: for it is like to fare with *New England* as to *Happiness* or *Misery*: according as it goeth with them as to *Holiness* and *Righteousness*, as hath been proved: and that *New England* is already very *Sinful* and in danger of being much more *Sinful*, there must needs be the like danger of being more *Miserable*. God threatened *Israel* three times in one Chapter, that if after they had Sinned against him, and thereby brought upon themselves some direful Effects of his displeasure, they did not humble themselves, return and reform, *He would punish them yet seven times more for their sin*; which accordingly came at last to pass. God did bear & forbear, time after time, and many a time forgave them upon their repentance, such as it was, so as not to consume them; though at several times he sorely afflicted them for their sin: Yet forasmuch they revolted more and more after their respites from their trouble; at length they found the threatening executed: and so may we, if we don't take warning. Before I leave these two last heads, I will rest a little on the sayings of some, that (were they true) would render the fore mentioned Warnings needless and useless.

But some make as if *New England* were already

as sinful, as sinful can be; as bad, as bad can be. To which I reply, I have no design to speak diminutively of the Sins of the Countrey; I do acknowledge with grief, and shame, that they have been, and are very horrible; yet I think such Sayings are not justifiable in any. Some well-meaning holy men, being of dark melancholly Spirits, and little acquainted with the advances that Aethelism, Idolatry, Superstition, Prophaneness, Iniquity and Sensuality have made in other professing parts of the World; are apt to *think so*, and in their indignation against sin & sinners to *say so*. But the truth is, Though we have cause to abhor our selves for being so bad as we are; and to meditate all ways possible to grow better; yet it cannot with truth be asserted, that as yet we are as bad as bad can be; for there is real danger of growing worse. There are other designing persons, that are no great friends to holiness and righteousness, that are of a vulture Spirit, that fly hastily over all the fair meadows and fields without eying of them; that they may pitch and prey upon some Carrion. These find nothing but faults in the *Government, Churches, Ministers, and Good people* of all ranks; & Sport themselves with the falls of here and there an Eminent Professor; or the infirmities, & real, or supposed mistakes of men much better than themselves; *These fools make a mock of sin*; and it serves their occasion, to blaspheme all the Work of God in the Wilderness; and traduce for Hypocrites, all those, that their evil example can't make

fools or prophane. All I shall say to this latter sort is. That I have no design to justify our selves; Shame, and blushing, and confusion of face belongeth to us: for we are sinners. Yet if a comparative goodness would serve our turn (as it will not) we might possibly pass in this degenerate Age. We acknowledge we are very bad; but yet not so bad; but we are afraid of being worse

2. Others make & speak as if we were as miserable already, as miserable we could be. To which I reply, I have no design to speak diminutively of the *Judgments of God*. I acknowledge they have been very terrible. *At this also my heart trembleth*: yet I think we ought not so to pore upon the *Judgments of God*, as to forget the *Mercies of God*; for in *Judgment God hath remembered Mercy*. I am sure such speeches forget *Thanksgiving*. Unhumbléd, Unthankful and peevish men, think to receive only good from the hand of God: and not evil: and under a merciful, moderate Affliction, say, it can't be worse. But such ought to know that the *holy and jealous God hath more, and more terrible miseries & mischiefs to heap*; and arrows to spend upon an *Unreformatable Covenant-people*, than ever yet, have come upon *New England*. The Example of the *Jews* is a dreadful instance of it. We ought to justify God; yea to praise him that hath punished less than our Iniquities deserve; and to mourn under our afflictions as they are evidences and effects of *Divine Displeasure*; and to mourn for our Sins, and

beg the pardon of them for the sake of Christ Jesus, and to *reform* our doings; and not murmur at the Judgments of God. And all this to prevent an *experimental Conviction*, that there was real danger of being *more* miserable.

U. 8. To *Encourage* all good people to hope and pray for the Restorations, Reformations, and Divine Benedictions promised to Jews, or Christians; or prophesied to come to them in the latter days; and that we in *New England* may through the Grace of God, have a share in the good things spoken of, that are to be fulfilled in the latter days. The proof of the Third Doctrine is pat to this purpose. If God can do such things, may do such things, hath done such things already, and will do such things again for his Ancient People the *Jews*; and there be prophesies and promises, that God will do such things; not only for the Jews, but for Christian places that are in ruins, over-run with sin & misery. Why should we not hope and pray for the accomplishment of them? Besides the fore mentioned Reasons, I shall offer, to consideration, three particulars more, which may animate faith & prayer, & remove impediments & objections.

1. The Reformation is prophesied of, as well as the Restoration and Benediction.

2. The Reformation is promised, as well as the Restoration and Benediction.

3. That it is not absolutely necessary, that the Reformation precede the Restoration.

1. The Reformation is prophesied of as well as the Restauration, &c. Now prophesie relates to what is future, and properly speaks of *Evem*, not *Duty*. If it speaks of *Duty*, yet it speaks of it under the notion of *Evem*. Consequently, if the Prophesie foretells Reformation, than which nothing is more duty; yet it speaketh of it under the notion of what shall certainly come to pass. We must not therefore be discouraged from praying for it, because we yet see not the Desolate Countreys inhabited as formerly, and see not Religion reviving and thriving in them as formerly. Were these things come to pass, the prophesie were already fulfilled. But we must believe it future, because the Holy Ghost by the mouth of the Prophets hath foretold it. Perhaps some could easily believe the Restauration, if they could see the Reformation; but both must be believed to be future; though neither as yet be come to pass: because both are foretold.

2. The Reformation is also promised. Many speak as if only the Restauration and Benediction were promised; and look upon Reformation as the condition of the Promise. And because they see not the condition fulfilled; cannot believe the Restorations & Blessings. When the truth is, the promise that is contained in Prophecy, *as such is absolute & not conditional*: When promises are annexed as Sanctions to the Laws of Christ, they belong to the *preceptive will of God*, and so are considered as

Conditions.

Conditions. But when Promises are infolded in Prophecies, they belong to *Gods will of Purpose*; & therefore *must come to pass*. For though *Gods Commands* are broken; yet his *Compels* are not; they stand for ever, and the Thoughts of his heart to all generations. All such promises therefore ought to be considered, as *absolute*; and consequently the *Reformations will certainly come*.

3. It is not absolutely necessary that the Reformation precede the Restauration, or that the Reformation be sensibly advanced before God begin to plead the cause of his people against their Enemies, and begin their Restauration: I readily acknowledge that in point of Duty, Reformation ought to precede, and all the Religion justice and reason in the world oblige those that have made defection from God, and his pure ways; and are under dreadful effects of his displeasure; *should be speedy and thorough in their Repentance and Reformation*. But so desperately wicked is fallen man, that if God should not *begin with man*, man would never *begin with Him*, *Men are dead in trespasses and sins*, and so cannot; or so habituated and inclined to evil, they *will not return to God*, till God is before hand with them. If God bring on Reformation upon the world that lieth in wickedness; *he is found of those that seek him not*; and if upon a deeply degenerate people, *he stretcheth forth his hands to a gainsaying and rebellious people*. And the Grace of God must be exerted in a *victorious* and

and irresistible way, before Reformation can advance, either in the Church or World. Seeing then both Restauration and Reformation depend upon the good pleasure of God, it is in vain for us to determine which shall precede; though we know in point of mans duty, which should be first. That which we affirm is, that we ought not to be discouraged in praying for these Restorations, or believing they shall come to pass, till we see Reformation in good forwardness; but to hope and pray for the accomplishment of all prophesied to be done in a way of Sovereign grace for the Church or World in the latter days. If the Restorations depended on the Antecedency of Reformation, and Reformation depended upon mans free will, it would be long enough before either would come to pass. But God having foretold & promised both, our dependance ought to be on his Grace and Truth and Power. If God can make Children to Abraham of the Stones of the Streets, and make a Church to himself out of the forlorn Gentiles. When the boughs of the natural Olive were broke off, God could graft in Gentiles, wild Olives into the same stock, & therefore cannot be at a loss to graft in the natural branches again. Isa 44. 2, 3, 4, 5. Fear not Jacob, for I will pour water upon him that is thirsty, and floods upon the dry ground, I will pour my Spirit on thy seed & my blessing on thine offspring. The ruinous circumstances of Jews and many Gentile places are such, as to Sp & Misery, that there is little hope, either of Restauration

ration or Reformation; were it not for the Pro-
 phesy and the Promise. But because of the Prophe-
 sy and Promise, we must *against hope believe in hope*, and
 though they and their circumstances promise little,
 yet God in his word hath promised much. There-
 fore we should *hope for much*, and *pray for much*,
 though there should be as little sign of Reformation
 as there was of Rain, in the days of Elias, when it
 had not Rain'd in 1260 days: yet they that can
believe and pray like Elias, will in the word of God
 hear the sound of abundance of rain; they will seek
our seven times, and pray, and pray again; though
 there should not appear so much as a Cloud as big
 as a man's hand: believing on and praying to the
 Lord, till he send Rain on the earth, till he come & rain
 down righteousness on Asia, Africa, Europe and Ame-
 rica; and the Elect come from all parts, and Quar-
 ters of the World; from East, West, North & South,
 and sit down in the Kingdom of God. He that hath
 promised these things, causeth His Sun to rise on the
 evil and on the good; and his rain to fall on the just &
 on the unjust, in a way of common bounty and good-
 nets; and he doth no less towards the Elect in a
 way of special Grace. And when the time of Re-
 formation is come, he will cause the Sun of Righte-
 ousness to shine up in the evil and upon the good,
 and the Rain of Righteousness to fall upon the just &
 upon the unjust; and then bad men will become
 good; and good men will become better: and Re-
 storation and Reformation will struggle like twins

in the Womb; which shall be born first; *a Nation shall be born at once, and the earth shall bring forth in one day.* Isa. 66. 8. And deliverance, and holiness shall be on mount Sion together. Obad. 17. We may confide in this, That all prophecies and absolute promises shall come to pass in that *time, order and manner* that God hath ordained. And the promised Good is more certainly known; than the *time and manner*. It is great Consolation, that Restorations and Reformations, & Blessings shall come. Though we know not the time *just when*; yet there are signs given whereby the Church of God may know *that their Redemption draws nigh*. And as Daniel knew that the Seventy years of the Captivity was out, or nigh out; which made him set to Prayer: So we know that some notable Restorations and Reformations are nigh; though it may be we can't tell just how nigh. And I am perswaded, one great reason why good mens faith is so *wavering*, and their prayers so *few*, and no more *fervent*; is because they take it for granted, that Reformation must needs considerably, out-run Restoration. For prevention of which Remissness of faith and prayer; I desire the premisses may be considered; that prophecies, and the promises in them, falling under the will of Gods *purpose*, are all certainly future; as certain to be, as if they were already. And it is utterly uncertain, whether the Reformations will out-run the Restorations. Consider the Restoration out of Egypt: Did the Reformation Precede?

precede? Did not the Lord say, *Let my people go
 that they may serve me?* Till some Pharaohs of
 the world are sunk as a Stone in the Sea: No
 considerable Reformation can advance. The
 Church must get out of the *Wilderness*, as well as
 out of *Egypt*, before the *Glorious Reformation* of it
 can take place. Whilst the Church was in *Egypt*,
 God saw the affliction of his people, and heard their
 Cry by reason of their Task-masters; and he came down
 to deliver them. *Exod. 3. 7, 8.* The whole Story
 shows there was no considerable Reformation an-
 tecedaneous to their Deliverance. So for the Delive-
 rance out of the *Babylonish Captivity*; it is evident,
 by the Books of *Ezra, Nehemiah, Haggai, Zechariah*
 and *Malachi*, that their Deliverance out-run their
 Reformation. And the Restauration of the Jews in
 the last days, in the times of the *Messias*, for ought
 appears to the contrary, is like to be much aliter
 the same sort, in a way that can be accounted for
 only by the Sovereignty of the Grace of God,
*Mic. 5. 7: The Remnant of Jacob shall be in the midst
 of many people, as a dew from the Lord, as the
 Showers upon the Grass, that tarrieth not for
 man, nor waiteth for the Sons of Men. What
 though the whole house of Israel say, our bones
 are dried, our hope is lost, and we are cut off for our
 part? yet I know no reason, why Christians may
 not hope and pray for the Resurrection of those dry
 bones. If God will have them prophesied over, and
 hath promised to open their graves, and bring them up
 out*

out of their graves, put his Spirit in them, and said they shall live; Ezek. 27. 11, 12, 13, 14. He that hath spoke it, will perform it, even the Lord of Hosts, the God of Israel. What if the Four Horns of the Gentiles have scattered Judah, Israel and Jerusalem? Hath not God as many Carpenters to fray them away, Zech. 1. 18, 19, 20, 21. and to cast out the horns of the Gentiles, which have lift up their horn over the Land of Judah to scatter it: The good words, & the comfortable words which God hath spoken, give us ground to believe that the Mahometan Imposture and Tyranny will not always last; and that the Remnants and Fragments of the Gracian and African Churches will be gathered up, and restored. What if Antichrist Exalts himself above all that is called God, or that is worshipped, and sitteth in the Temple of God, and hath done so above a thousand years; is not that Man of Sin, a Son of perdition? Doth not God see; yea and his people too, that his day is coming? 2 Thes. 2. 3, 4, 8. It were Infidelity to conclude that God hath done with the Protestant People, and his Witnesses in Germany, Bohemia, Hungaria, France, the Valleys of Piedmont, and many other places in Europe: where for his Name and Gospel sake they have been Killed all the day long. What if the Reformed Nations are very much deformed? and the spirit and power of the First Reformers seemed to die with them? and since hath been a gradual declension till the power & life of Godliness is very much decayed, and the purity

purity of their Worship abated, and Schisms, Divisions and Sects strangely multiplied, and Luke-warmness in some, and Prophaneness in others, abominably advanced? Yet we ought to hope and pray that God will *revive his work*, and bring on a *Second Reformation*, which, when it cometh, will carry all before it: and it seemeth as if it would not be long first. *Nebuchadnezzars Image* standeth upon his *last Leggs*, and it seemeth as if both of them had received *a blow from the Stone cut out of the mountain without hands*, that maketh them stagger. It is probable, *Delay will not be much longer*. The *Great Turk*, the Oppressor of the *Jews & Eastern Christians*, seemeth to be at his *last prayers*, and they likelier to reconcile him to *Hell*, than to *Heaven*. And considering what is said of the *Kings of the East*, Rev. 16. 12. and of the *Western Kings*, Rev. 17. 16. We ought to expect and pray for the coming of the time, when the *Kingdoms of this World shall become the Kingdoms of our Lord and of his Christ*. Rev. 11. 15. At which time (it is past all peradventure) all that is yet to be fulfilled of the *Glorious Things spoken of the City of God* will be accomplished, and the *Restorations, Reformations, and Divine Benedictions* promised to the *Jews or Christian Churches, or World*, will be accomplished. The Things that *Infidels and Enemies mock at*, and good Christians understand but *darkly*, and believe but *faintly*, shall be *Gloriously Effected*.

And, notwithstanding the present bad circumstances

stances of *America*, I know no reason to conclude this Continent shall not partake of the Goodness of God in the latter days ; nor why the Sun of Righteousness may not go round the Earth, as the Sun in the Firmament doth go round Heaven. No Scripture asserts the contrary : but many seem to favour the Affirmative. I suppose that Christ is not called the Sun of Righteousness, merely because of his Light, and Heat, and quickening vivifying Influences : but also because of his Circumcision or Circuit round the World, by the Preaching of the Gospel ; and his expanding and extending his saving Virtue to those that Sit in darkness, and in the Region and shadow of Death. See and consider *Psal.* 19. 4, 5, 6. and compare it with *Rom.* 10. 18. *Luk.* 1. 78, 79. *Mat.* 4. 2. Methinks men should not be hasty to Reprobate a Fourth Part of the World, without Express Order from Heaven. I know not how it came to pass, that Conjectures about *America* have been so various, strange and uncomfortable ; as to its Rise, State, and final Destiny. *Burnet* M. D. affirms that the *Americans* in their Progenitors, came not out of the Ark ; that their Progenitors descended not from *Noah*. And indeed they are beholden to him, that he let them descend from *Adam* ; and did not bring them out of the Slime, as he doth *Gog* and *Magog*. But it is enough to reply to this, that it is not only *Unscriptural*, but also *Antiscriptural*. A late Annotator on the Bible (who is otherwise a very worthy man ; but I think, misses it in this)

this) in his Preface to the New Testament, in the separate Edition, alloweth the *Americans* to be descended of *Noah* ; but by *Cham* : and thence gathers that they shall not be gathered into the Church. To which I reply (1) That it is wholly begg'd that they are the Progeny of *Cham* : and notable Reasons and Authorities may be produced to the contrary. (2) That if it were certain it were so ; yet the Consequence is no way valid ; as the Multitude of Churches that have been in *Africa* shew ; that were undoubtedly, the Posterity of *Cham*. (3) This opinion is wholly founded, and the stress of it depends upon a doubtful Interpretation of a dark Prophecie, *Gen. 9. 27. God shall enlarge Japheth* : So our Version reads it. But if *Cham* with his four Sons hath filled all *Africa*, with a considerable part of *Asia* ; and possess all *America* besides : he is certainly enlarged more than *Japheth* with his Seven Sons ; and would vie for Number, with *Shem* & *Japheth* too. If we prefer the marginal Reading ; *God shall Perswade Japheth, and he shall dwell in the tents of Shem*, this would not gain the point intended : for the not mentioning of *Cham*, doth not necessarily exclude *Cham*, no more than when *Shem* is called the Brother of *Japheth*, *Cham* is denied to be the Brother of *Japheth* ; or *Shem* denied to be the Brother of *Cham*. Besides, Interpreters of great Note go other ways. The *Hebrew* Doctors gathered from this Prophecie, that they should speak *Japheth's* Tongue ; which in the

Ages

Ages following, was *Greek* : and was fulfilled in the Apostles speaking, and writing the Gospel in *Greek*. *Ainsworth* saith it may imply the grafting of *Japheth's* Children into the stock of the Church ; when *Shem's* Posterity, the *Jews* should be cut off : quoting for this, *Rom. 11. 11, 12, 15, 17*. As the *Reubenites* are said to dwell in the *Hagarites* tents, after the *Hagarites* were subdued and fallen. *1 Chron. 5. 10*. Others read the words, *God shall enlarge Japheth, and He*, that is, *God shall dwell in the tents of Shem*, in the sence of *John 1. 14* And so make it a famous Prophecie of the Incarnation of the Son of God ; his taking Flesh of the seed of *Shem*. Others understand it of God's setting up the Temple, and dwelling in it among the *Israelites* descended of *Shem*. Certainly it is not reasonable to draw so hard a Conclusion on such a Text, that admits of such and so many various Interpretations : Seeing it tends to discourage all Endeavours for the Conversion of the *Indians* ; and so may greatly prejudice the Souls of Millions of Men, and hinder the enlargement of the Kingdom of Christ. And indeed it seemeth many ways derogatory to the Glory of our Lord Jesus Christ, who is the Saviour of the World, *John 4. 42. 1 Job. 4. 14*. If the *Angels* may be believed, His Birth was Joy to All People ; If the greatest born of Women may be believed, He taketh away the sin of the World, *John 1. 29*. If the beloved Disciple may be credited, He made an Atonement, or is the Propitiation for the sins of the whole World.

World. And many other such like Expressions there be, which must certainly, comprehend *Some* of All Nations And the Redeemed Church acknowledge as much in their Song of Praise, Rev. 5. 9, 10. Nor can I, possibly, otherwise understand Christ's Commission to his Apostles; and their Successors in the Ministry. *Mark 16. 15. Go ye into All the World, and Preach the Gospel to Every Creature.* Matt. 28. 19, 20. *Go ye therefore, and teach All Nations &c. and lo, I am with you alway unto the End of the World;* Which seemeth as plain as words can make it, that whatsoever Nation, or Nations shall be discovered to the End of the World, they are to be *Evangelized, and Baptised.* That also of the *Apostle to the Gentiles, seemeth plain & irrefragable,* 1 Tim. 2. 5, 6. *There is One God, and One Mediator between God and men, the Man Christ Jesus: Who gave Himself a Ransom for all, To be testified in due time.* Now although it had not been testified at that time to the *Americans,* as it had been to *Asians, Europeans, and Africans;* yet there was a *due time* to come, wherein it should be testified to *Americans* also. Which, through the Grace of God, is now come to pass. The Bible is made to speak *Indian,* as well as other Languages. And there are not only *Converts;* but *Churches, and Preachers of their Own;* which are a *First fruits to Christ:* Which should make us look for a *Harvest,* and to pray the *Lord of the Harvest* to send forth Labourers into *that part* of his Vineyard. God promised to his
Son,

Son, the Heathen for his lot, and the uttermost Ends of the Earth for his Possession: not excluding America. It is a part of Christ's Exaltation Honour, that at the Name of Jesus things Under the Earth shall bow. Philip. 2. 10. Which, although some interpret another way; yet compared with Rev. 5. 3, 13. seemeth more fairly to be interpreted of the Americans, that were Under the Earth to the Christians of the Eastern Nations. God gave his Son for a Witness to the People; not only to the People of the Jews, but of the Gentiles also; yea, the most remote of them. That in Isa. 55. 5. seems to bid fair for the Conversion of the Americans. Behold, thou shalt call a Nation that thou knowest not; and Nations that knew not thee shall run unto thee. Compare it with Psal. 18. 43, 44. Thou hast made me the head of the heathen: a people that I have not known shall serve me. As soon as they shall hear of me, they shall obey me. It cannot be, literally, more verified of any, than of the American Nations. Christ as God, knew all Nations: but, as Man, He did not. He, as Man, had seen and known Asians, Europeans, & Africans. This cannot be doubted, if you consider the Course of Jews and Profelytes, that was annually at Jerusalem, at the Feast of Pentecost, Act. 2. 5, 10, 11. Now, as for the Americans, Christ as Man, had never seen or known any of them: neither had any American ever seen, or known Him. But, according to this Text, He shall call them, though He knew not Them, and they shall run to him; although they

they never knew Him. *The Strangers, when they hear of Him, shall submit themselves unto Him: as is accordingly, in part, already come to pass. I shall finish this Argument with an allusion to some passages in Luke 15. What ever any think of America; If the great Shepherd have a lost Sheep in the American Wilderness; He will go after it till he find it: and the Angels of God will rejoyce at the finding of it, what ever men do. The great Housholder of the World will have every corner of it Swept, before*

* Drachma, a Roman Penny, in value, in English Money, seven pennys half penny.

he will loose a Penny: * and at the finding of it, expect that his Friends will rejoyce. If the Merciful Father have a Prodigal Child gone into a far Country, in esteem dead and lost: When it shall appear that he is Penitent, alive, and found; while he is a great way off, his Father will run and meet him, and kiss him. He will call for the best Robe for this naked American Prodigal; and Shoes for this bare-foot Son; and the fatted Calf to fill his hungry belly: and there will be Musick and Dancing; what ever the Elder Brother think of it.

Others have conjectured that America will be the head Quarters of Gog and Magog; and that it will be Hell it self. This is worse and worse still! But may be something alleviated by an opposite Conjecture. For there are Others that ask why it may not be the New Jerusalem, or a part of it?

and

and this *New World* that is Under the Eastern Earth, be the *New Heaven*, and *New Earth*. These Opinions are as wide from one another, as Heaven is from Hell. I count it sufficient to set them one against the other; without saying which is widest from the Truth. Only, Who of an *American* (though only in *Natione*, non *gente*) had not much rather (if it may stand with the Counsel of God) that it should be the *New Jerusalem*, than the *Old Topes*. Known unto God are all his Works from the beginning of the World: And He that made this *New World*, knoweth *why* He made it, and what to do with it; though men do not. It is certain, Antichrist boasted in his *American ETPHKA*, and Conquest, when he began to be routed in *Europe*, by the Reformation. And who can blame him to provide a *New World* against he lost his *Old One*. But the Son of GOD followed him at the heels, and took Possession of *America* for Himself. And this Province, so far as I know, is the very *Turf* and *Twig* He took Possession by; as to the Reformation and Conversion of the *Natives*, and gathering of them into Churches. And I am not without Hope, but that He will hold his Possession; not only to the end of *this World*, but to the end of *the World*: if there be a difference; as there may be for ought I know to the contrary. And if any of the *Indians* should happen to read what hath been spoke concerning *America*, I would commend to their

Consideration that in Act. 17. 24, 26, 27, 30, 31. God that made the World and all things therein, hath made of One blood all Nations of Men, for to dwell on all the face of the Earth; and hath determined the Times before appointed, and the Bounds of their Habitation (i. e. in what Age, or Place of the World men shall live) That they should seek the Lord if haply they might feel after him and find him.----- the times of this Ignorance God winked at, but now commandeth all men every where to repent. Because he hath appointed a Day, in the which he will judge the world in righteousness, by that Man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Now as for New England, if the First Planters of it had dream'd that the very Situation or Climate of this Land had been crime enough to make men aliens from the Covenants of promise; they would not have sold their European Birthright, for a mess of American Pottage. For ought I can see to the contrary, our Declensions are the worst Omen and Objection against us; and Reformation would be the best Answer to them: and Hope and Prayer are powerful helps and inducements to it. Quicken us and we will call upon thy name, O Lord God, of Hosts, cause thy face to shine upon us, and we shall be saved. Psal. 80. 18, 19. And I will yet add a word or two, which I would preface as I have doth, 1 John cap 2. v. 1. These things I write unto you that ye sin not, What I am about to speak, I speak that
New-

New-England sin not ; yet if it should so come to
 pass, that *New-England* should yet be more *sinful &*
more miserable than now it is (which God prevent
 for his *Mercys sake, which endureth for ever*) yet
 there is Scripture ground to hope, that after God
 had vindicated his Holiness by sore punishments
 on us, God would again restore, reform and bless
New-England ; and have a name, and a praise to
 himself, in the *Wilderness*, of the *Posterity of his*
People. If any should say yet, What is become of
 the *Asian, African and European Churches* that are
 long since desolated ? I would give these two An-
 swers. (1.) That is become of them, that
 should make *New-England* fear and tremble : and
 beware of *Idolatry, Superstition, Prophaneness and*
Unrighteousness : and Remember from whence they are
 fallen, and do their first works. We should cry
 mightily to God, to pardon our sins past ; and to
 reform all amiss, and prevent our farther declen-
 sion : that his *Jealousie burn not like fire against us* ;
 as it has done against them. (2.) I would also
 say, that we ought not to entertain such desperate
 conclusions ; as if all places that have been Eminent,
 for the Christian Religion ; and are now degene-
 rate, and in most ruinous circumstances, are utterly
 forsaken of God : We ought as well to think
 what God will yet do for them ; as well as what
 he has done against them. I shall not easily be
 brought to believe, that God has taken his last
 leave, of the fore-mentioned places : I think I
 have

have prov'd the contrary already; and that God will again restore, reform and bless them. And for the same Reasons I believe, that God will Glorify his Mercy in America, as well as his Justice, Justice, and Severity. For the Earth is full of his Lords Mercy. Psal. 119. v. 64. and his tender Mercies are over all his works. Psal. 145. 10. And all his works shall praise him, in all places of his dominion. Psal. 103. 22. I pretend to nothing singular in this. I believe some monitory Expressions of mine much better than my self; have been wrested beyond their Intention: and that hath past for the Opinion; which only was intended by way of *Admonition*: and that the same persons hope better things concerning New-England: things that a company Salvation, even Restoration, Reformation and Benediction: and I believe that they are as good Friends to New-England as any in the Land; and daily pray that this Land may be as much, yet more than ever it was; *An Habitation of Justice and Mountain of Holiness.*

Thus much of the Doctrines in general; Suffice me a word or two more, relating to the occasion of the day, and I'll not abuse your patience any longer.

We have felt the Rebukes of God on our Liberties, and Priviledges, and Government; as well on other things. God has broken the Pride or Excellency of New Englands Power. Our Liberties and Priviledges, are not just the same that sometime

th

that God they have been ; although it be better with us
 And for still in those respects ; than we deserve. And if
 Glorifie things are not just as we would have them be ;
 ice, *Fear* yet they are just as God and the King would have
 ll of the them be ; which I hope will quiet the minds of
 ler Mar- all good men and good Subjects. And if we shall a-
 nd all his gain find favour in the sight of God, and the
 dominion. King ; it may perhaps be some time or other bet-
 ar in a'l ter with us than it is, or ever was. However, it
 ot men is our Duty and Interest to make the best and
 isted be- most of our present Liberties, and Priviledges.
 tor their Thanks be to God and the King ! our Houses &
 y of Ad- Lands, are our own ; without every mans being
 e better at the Cost of a Charter ; and yet we have the
 that ac- liberty of our Religion, and the free Exercise of
 ormation, it, without subscribing to new articles of Faith,
 as good Worship, or Discipline ; which is a great favour
 d ; and of God, if we have wisdom and grace to improve
 ch, yea, it rightly ; and men do not interpret this liberty
 Justice, perversely ; and use it for an Occasion to the
 ; Suffer flesh ; and think they may cast off the Publick
 occasion Worship, *Prophane the Sabbaths, neglect the Ordinan-*
 ce any- es ; and think to do what is right in their own
 r Liber- eyes, though they confound all Religion, Peace and
 well as Order. If any should so think, and act, I hope
 or Ex- they will find themselves mistaken : for the true
 ties and notion of Liberty of Conscience, is liberty to lead
 netime quiet and peaceable lives, in all godliness and honesty,
 they without restraint from the Government, or popu-
 lar confusion, and disturbance. *In maxima Liber-*
 tate

tate est minima Licentia. The Government also is in a good measure Elective on the peoples part; and so far as it is so, may be very beneficial, if conscientiously and discreetly managed; we may if we please, and certainly ought to Choose such Representatives, as *fear God, honour the King, love the brotherhood*; and will be true to the best Interest of all the people, both in Spirituals and Temporals. And if we so do, the Counsellors will be chosen by the wisest and best amongst us; yea, by our selves in proxy, and consequently we shall be greatly to blame; it we have not Counsellors as able and faithful to promote holiness and righteousness, as any in the Land. *Election* being the work of the day, I will venture to say a word of it. It is Essential to Election to be *free*; free from Compulsion, Nundination, and Faction. And such ought to be chosen as excel in Piety, Probity, and Prudence: and so far as will consist with our Circumstances, of good Extract, Erudition and Estate; furnisht well for the Service of God, and the King, and their Generation according to the will of God. And although the Governour and Lieutenant Governour are not chosen by our selves; yet we have the *Consolation* and *Satisfaction* that they are chosen by the best King upon Earth; Who never yet gave us cause to complain in that matter: but to rejoyce in his Royal Wisdom and Goodness and Paternal Care; So making the Apostles direction easy; to *submit to every Ordinance of man for the*
Lords

*Lords sake ; whether it be to the King, as Supream ; or unto Governours, as sent by him ; for the punishment of Evil doers, and the praise of them that do well. And now if I should presume a little farther, and offer a few things in particular, to such Honorable and Worshipful Persons, as are, or shall be called to be the Rulers of this People ; I hope it would be acceptable to your Honours ; & if it should be so, it would be but according to your wonted Candor : And although you need not my direction, you will gladly be minded of what you already know to be your duty ; and of your pious disposition, are willing to do. Though your Honours are the Rulers of this people ; yet you, as well as we, are the Servants of our God : whose Providence disposes you to your several Seats and Places in the Government, for his own Glory, and the Good of the people of *New England*. You are the Ministers of God for our Good, & you can do nothing more acceptable to God, honourable to your Selves ; nor beneficial to us ; than to do your utmost to make this Land an *Habitation of Justice, and Mountain of Holiness*. It is a base opinion that would preclude the *First Table of the Law* from the care, custody, and concern of the *Magistrate*. Your Honours know the Word of God ; and the Examples of Holy Kings, Judges and other Rulers of *Israel*, better than to be put off at that rate, from the best part of your Dignity and Duty. The Holy Scriptures call,*

tail Rulers, Gods; and their Seats of Government, *Heaven*. Would they not be *strange Gods* that should have no regard to *Godliness*! And would it not prophane their *Heaven*, if they should have no regard to *Holiness*? Our Lives and Liberties, our Names and Estates, should be very dear to you, as well as to us: but yet in themselves considered, and as they relate to us, they are a *very trifle*, in comparison of the *Object* of divine Worship, *God blessed for ever more*: and also in comparison of the *Means, Manner, and Time* of *divine Worship*, as instituted by God for his own Glory. 'Tis the Character of a Ruler as bad, as bad can be, neither to *fear God*, nor *regard man*: And the Character of a Ruler as good, as good can be; to be *just & rule in the fear of God*. I know not how it comes to pass, that in vulgar use, one that pretty well, as they think, conforms to the Second Table of the Moral Law, is call'd a *Moral man*; tho' he have little, or no Regard to the First Table. * Whenas

* *Sed bene intelligentibus, Utrumque invenitur in Singularibus. Nam et qui diligit DEUM, non Eum potest contemnere precipientem ut diligat Proximum: et qui sanctus ac spiritaliter diligit Proximum; Quid in eo diligit, nisi DEUM?*

Augustin. in Joan. 13. 34
Tractat. 65. col. 415.

both Tables make but the Moral Law. I am afraid it proceeds from this, that men generally love themselves and the world more than God and the things of God. *The first and great Commandment is, Thou shalt love the Lord thy God, with all thy heart,*

and

*And with all thy soul &c. And the second is like to it, Thou shalt love thy Neighbour as thy self. And this Land can never be an Habitation of Justice, and Mountain of Holiness, unless due regard be had to both, in our Courts. If therefore any thing Can farther be done either by Legislation, or due Execution of Laws already made, that will serve the Interest of Holiness; I beseech your Honours in your Wisdom to meditate it, and by your Authority to see it done. The Churches, the Ministers, the Colledge and Schools of Learning are all under your Inspection and Care: and your Countenance and Encouragement of them, so far as is meet, will tend to the advancement of Holiness in the present Generation, and the transmitting of true Religion to them that are yet to be born. If therefore any thing farther Can be done in favour of them; for the sake of Religion and good Literature, I beseech, it may be done. Let the publick Faith be very Sacred, and the publick Debts be paid, as well as private ones; Let the Souldiers be duly encouraged, and some way contrived to satisfy for the Hazards and hardships that they formerly underwent, or still undergo; that according to *Johns* direction, the Souldiers may be content with their Wages; and be more voluntary and hardy in the prosecution of War against the most barbarous, unjust and cruel of Enemies. If any thing more Can be done for the Suppressing the *Indians*, and defending the Frontiers, and Out-
 Plans*

Plantations; and stirring up the Inhabitants to more vigilancy and care, that they may not from time to time, fall into the hands of the Enemy, as *Figs into the mouth of the Eater, at the first shake*: it is highly needful; that the *Highways be not uncoccupied, and the Villages Uninhabited*; and a *Land of unwall'd Villages* become not extremely miserable. If any thing more Can be done for the detecting and bringing to condign punishment Pirates and Sea Robbers, those common Enemies of Mankind, it seems highly needful to be done; that God be not provoked, that the King be not offended, and this Government become not guilty and infamous, and that the Youth of the Country be not insnared and drawn away from honest ways of living, by those that say, *Come, Let us have one purse; we shall find all precious Substance, and fill our houses with spoil; their feet run to evil, and make haste so shed blood; for so are the ways of all those that are greedy of gain, which takes away the Lives of the Owners thereof.* If any thing more Can be done for the Suppressing the beastly Sins of *Sensuality, Drunkenness and Uncleanmess*; and for the retrenching of the *Pride, and Luxury, and Idleness*; and retrieving the good old fashions of *Modesty, Humility, Sobriety, Frugality and Industry* of the Countrey; that better become men and women *professing Holiness*: it is very needful to be done; and would mightily befriend Holiness and Righteousness; and we should more readily *Give to God his*

his due, and to Cesar his due ; and quickly owe no man any thing, but to love one another : and the paring off our Superfluities, would maintain a force sufficient to secure our selves, and render us formidable to our Enemies. But if those Enriching virtues be laid aside, and those chargeable Lusts continued, maintained and daily encreased ; these things will both *Meritoriously* and *Efficiently* undoe us : and we shall quickly see persons wear their patrimonies on their backs, and by a cursed chymistry convert all their Coin into *Aurum potabile* ; and dissolve their Houses and Lands into their Cups, as *Cleopatra* did her Pearls, and drink them up, when they have done. But I forget my self, and perhaps, am too bold.

And now I will turn my speech to the Reverend Ministers and Elders, and humbly propound to them, whether nothing more by them may be done to make this land, an *Habitation of Righteousness, & Mountain of Holiness*. I confess I am one of the Unworthiest of that order, and might I have had my choice, in the sence of my own Unworthinets, had rather have been at this time behind the door than in the desk : Yet I can't forbear saying, to my self, and them, that Ministers of all men should be *Holiness to the Lord* ; and not only *Preach*, but *Practice* Holiness and Righteousness ; *Just* and *Holy* are among the Characters of a good Minister. *Tir. 1. 8.* Such ought to be Exemplary for Holiness, Honesty, Humility, self Denyal and Sobriety ; or

G

they

they will *make men abhor the Sacrifices of the Lord.* If any thing more Can be done, by Praying, Preaching, Catechizing, Exhorting, Reproving, or Discipline, or Synods, to cure the *Lukewarmness* of professors, and recover the Power and Life of Godliness in them ; and to Convince, Convert and Reform, Ungodly Sinners, it had need be done, that the Land become not *more Sinful*, and *more Miserable* I beseech also the Churches of Christ, and exhort them to do their utmost, that this land may be an *Habitation of Righteousness and Mountain of Holiness.* They must excel & abound in Holiness, and Righteousness themselves, or it can not be so. *Jerusalem* was a Type of the Christian Church. The *mountain* of the *Lords House*, must be a *Holy Mountain.* I beseech you walk worthy of your holy Vocation. You are *Saints* by Calling, Eph. 4. 1. compared with Eph. 1. 1. *To the Saints which are at Ephesus.* Phil. 1. 1. *To all the Saints which are in Christ Jesus at Philippi.* Colos. 1. 2. *To the Saints and faithful Brethren in Christ which are at Colosse* Rom. 17. *To all that be in Rome beloved of God, called to be Saints.* 1 Cor. 1. 2. *To the Church of God &c. called to be Saints.* You ought to be *Holy in all manner of Conversation*, yea to perfect holiness in the fear of God ; to be blameless and barmless, and to shine as lights, in this evil Generation ; and by your Example to shew others the Amiableness of the ways of holiness, and righteousness ; and by your extensive Charity be ready to entertain into your holy Fellowship

lowship such whose hearts God shall prepare and incline to seek it. Let the Church of God be swept and kept clean by the besome of Discipline : Let the hearts and hands of your Ministers be encouraged in the work of the Lord ; Let the Elders that rule well be counted worthy of double honour, especially they that labour in the word and doctrine. Obey them that have the rule over you, and submit yourselves, for they watch for your Souls. Keep the Worship and Ordinances of God pure from humane inventions ; as well as from prophaneness. And let the Church be built up in the most Holy Faith, and be a pillar of Truth, and not removed from her stedfastness. Walk in your Houses in a perfect way, bringing up your Children in the Nurture and admonition of the Lord. And for reading the Word of God, Prayer, Family-instruction, and Discipline, and holy Example ; Let your Houses be as so many Little Churches. Finally, be ye followers of God as dear Children, in Holiness, Righteousness and Charity. Love as Brethren, yea as holy Brethren partakers of the Heavenly Calling ; Love one another ; Care for one another, and the things each of other ; Admonish one another, Exhort one another, Forgive one another, Pray one for another. Let all Ranks and Orders of men seek the Increase and Advancement of Holiness and Righteousness ; and mourn for, and turn from, and seek the pardon of all our Unholiness and Unrighteousness, and that through

the plentiful Effusion of the Holy Spirit ; that
Skies may as it were pour down, and Shower
down Holiness and Righteousness ; that
 • this Land may be an Habitation
 of Righteousness and Moun-
 tain of Holiness.

F I R S T.



Typographus Lectori.

The Reverend Mr. Grindal Rawson Pastor of the Church in Mendon, and the Reverend Mr. Samuel Danforth Pastor of the Church in Taunton, spent from May, 30. to June 24. 1698. in visiting the several Plantations of the Indians, within this Province. And the Remainder of this Sheet may be well employed in giving an Account of it.

IN pursuance of the Orders and Instructions given us by the Honoured Commissioners for the Propagation of the Gospel among the Indians in the American Plantations in New-England, and parts Adjacent ; We have given the said Indians in their several Plantations in the Province of the Massachusetts-Bay, a visit ; and find as followeth.

At *Little Compton*, we find two Plantations of *Indians* ; who keep two distinct Assemblies for the worship of God, and (according to the best information we could have) are constant therein. The first Assembly dwells at *Saconet* ; *Samuel Church* alias *Sobchawabbam* has for more than one year past, endeavour'd their Instruction ; and is best capable of any in that place, to perform that Service. He has ordinarily forty Auditors, many times more ; of these above twenty are Men : Diverse here are well instructed in their Catechisms ; and above ten can read the Bible. Here are likewise two *Indian* Rulers, *John Tobkukquonnoo* and *Jomathan George* : the first of which is a man very well spoken of.

At *Cokesit* in *Little Compton*, *Daniel Hinckley* hath taught here four years ; twice every Sabbath. Eleven families are his Auditors : Most of the men here can read, and many young ones (of whom we had an instance) can say their Catechisms. Of this Company three persons are in full Communion with the Church settled at *Nukkekummees*. A person call'd *Abam* is Schoolmaster here, and as we are inform'd performs his work well. Here are likewise two persons improv'd as Rulers. Preaching here, the two forementioned Teachers at our direction, pray'd very soberly and understandingly : they gave very diligent attendance and were handsomely cloathed in English Apparel.

At

At *Dartmouth*, We find two Assemblies of *Indians*; at *Nukkebkummees*, *William Simons* (ordain'd by *Japhet* of *Marthas Vineyard*, three years since) is their Pastor. In the Church here, are forty Communicants, part dwelling in *Nukkebkummees*, part in *Assameeskq*, *Cokesu*, *Acushmet* and *Assawamuset*. Here are many that can read well. The Word is Preached here twice every Sabbath; Twenty families, in which one hundred and twenty persons at least, are for the most part constant hearers; almost all their Children can read: *Jobanan* hath been their Schoolmaster, but ceases now for want of encouragement. We propose his continuance as a person well fitted for the employment. *William Simons* informs that here are four persons annually chosen as Rulers. They are well clothed, and gave good attendance whilst we dispensed the Word to them. Their Pastor praying with good Affection, and Understanding; and is likewise well reported of by the English.

At *Acushmet*, *John Bryant* their Teacher for five or six years past. Here are fourteen families, unto whom *William Simons* once in a month ordinarily comes and Preaches; some of those who belong to the Church at *Nukkebkummees* being here settled: viz. five men and ten women: We find that Scandals are among them reflected upon; if any exceed the Rules of Sobriety, they are suspended until repentance is manifested.

By the best intelligence we could arrive to from sober English dwellers on the place, we understand they are diligent observers of the Sabbath ; they are generally well clothed, diligent labourers : but for want of Schooling, their Children are not so well instructed as at the other places ; though they earnestly desire a Remedy.

At Major *Wintbrops* Island, Mr. *John Weeks* an English man, teaches them on the Sabbath. An *Indian* named *Afa* chief Ruler among them, and a person well reported of, teaches them when Mr. *Weeks* cannot attend it. Here are but about nine families, most of which can read well, are diligent in their callings, and generally go well in cloathing ; three of their Women belonging to the Church whereof *Japhet* is Pastor at *Martbas Vineyard*. An *Indian* called *Sampson* attends their School every Winter, and hath the Reputation of the most able among them for that Service, taking pains in Catechizing their Children every week. Men, Women and Children are thirty persons in all. Half the *Indian* Inhabitants of this Island have dyed in a few years past. Three families living at *Saconeset* point, do attend to the meeting at Mr. *Wintbrops* Island.

At an Island called *Slocums* Island, we hear of seven families (most of which can read) being lately removed thither from the Vineyard and other places.

We hear of some *Indians* at the furthestmost Island

Island formerly called *Sandfords* Island, where there is an *Indian* Teacher.

At *Marthas Vineyard*. viz. At *Chilmark*, alias *Nashaukammuck* : Here is an *Indian* Church of which *Japhet* is Pastor : a person of greatest repute for Sobriety and Religion, and diligent in attending his Ministerial Employment : Unto whom is adjoined *Abel*, as Ruling Elder, who likewise Preaches to a part of the Church : living at too great a distance, ordinarily to attend on *Japhet's* Ministry ; although they come together to attend Church Administrations. In this place we find two hundred thirty and one persons ; threescore and four in full Communion : their Children well instructed, as we find by our Examination of them in their Catechisms.

At *Obkonkamme*, within the bounds of *Tisbury*, are threescore and twelve persons, unto whom *Steven* and *Daniel*, who are brothers, are Preachers ; well reported of for their gifts and qualifications. Here we spent part of a Sabbath, and were joyful Spectators of their decent Christian carriage : the aforesaid *Daniel* Praying and Preaching not only affectionately but understandingly : Unto whom also we imparted a word of Exhortation in their own Language to their contentment, and declared satisfaction.

At *Sebconckat* in aforesaid *Chilmark* also, which belongs to the inspection of the aforesaid *Steven* and *Daniel*, are thirty five persons, to whom for
their

their greater ease, either the one or the other dispence the word.

At *Gayhead*, *Abel* and *Elisha* are Preachers to, at least, two hundred and sixty persons; who have at their own charge a Meeting house already framed. We find that the *Indians* here (as also may be affirmed of most of the *Indians* belonging to *Marthas Vineyard*, *Chaubaqueduck* excepted) are well instructed in reading, and are well cloathed, mostly in decent English Apparel.

At *Edgar Town*, viz. At *Sabmechecontuckquet* are twenty five families, amounting to one hundred thirty & six persons; *Job Proffel* their Minister.

At *Nunnepaog*, are eighty four persons, *Joshua Tackquinnash* their Minister, *Josiab Thomas* their Schoolmaster.

At *Chaubequeduck*, about one hundred thirty and eight persons; *Maumachegin* Preaches to them every Sabbath. *Josiab* is their Schoolmaster, *Joshua*, by birth is their Ruler, or Sachim.

At *Nantuckquet*, we find five Congregations; the Preachers unto which are *Job Ptuckemuck*, who succeeds *John Gibs* deceased; *John Asherman*, a person well reputed of; *Quequenap*, *Netowab* (a man highly esteemed by the English for great Sobriety) *Peter Hays*, a well carriaged and serious man. Also *Wunmobson* and *Daniel Spotso*, *Codpoganut* & *Noab* (a person never known to be overtaken with drink, but a zealous Preacher against it.) These are their constant Teachers. Amongst these

there
ficers,
nican
ciplin
tation
The
to ab
to be
none
house
their
the V
to th
Asser
vene
prin
that
lities
the
seem
A
Indi
(an
here
in p
well
The
eigh
they
amo

there are two Churches who have ordain'd Officers, in each of which are twenty Communicants at least ; in which a commendable discipline is maintained, as persons of good reputation on the place have given us information. The whole number of Adult persons here amount to about five hundred. Three Schools were wont to be upheld amongst them ; though at present none, for want of Primers. A good new Meeting house is building here ; the Frame whereof at their desire and charge is already procured by the Worshipful Capt. *Gardner*. Here we Preached to them in their own Language twice in one Assembly, unto which they were generally convened upon the Sabbath day : Three of their principal Preachers were improved by us in prayer, that we might discover something of their abilities ; in which we found them good Proficients : the whole attending with diligence and great seeming affection.

At *Sandwich*, here we find two Assemblies of *Indians* ; to one whereof Capt. *Thomas Tupper* (an English man) Preaches every Sabbath day : here are likewise *Indian* Preachers whose abilities in prayer we tryed, viz. *Ralph Jones* (a person well reputed of for Sobriety) and *Jacob Hedge*. These are in number three hundred forty and eight persons ; Men, Women and Children : they are generally well cloathed. Preaching amongst these in a small Meeting house built for

for them after the *English* fashion; we experienced their good Attention and had their thankful acknowledgments. Their *Indian* Rulers here are *William Nummuck*, *Ralph Jones*, *Jacob Hedge* and *John Quoy*.

At *Mabshpab*, belonging to *Sandwich*, we found another Assembly of *Indians*, amongst whom the Reverend Mr. *Rowland Cotton* frequently dispenses the Word, unto whose good progress in the *Indian* Language we cannot but subjoyn our attestation, having heard him dispense the Word to them: amongst whom also we left a word of Exhortation. They are generally well cloathed, being in number fifty seven families, in which are from ten years old and upward, two hundred sixty and three persons: diverse of whom have the Character of very sober men. The *Indian* Preacher here is *Simon Papmonit*, a person suitably qualified as most amongst them, for that work. Their Rulers are *Caleb Papmonit*, *Caleb Pobkneit*, *Sancobsn*, *James Ketab*. Here they want a Schoolmaster.

At *Eastham* and *Harwich*, *Eastbarbor*, *Billingsgate*, and *Monimoy*, are (as Mr. *Treat* informs us) five hundred persons.

At *Ponanummakut*, *Thomas Coshauimag*, Preacher and Schoolmaster. Their Rulers are *William Stockman* alias *Quequaquonchet*, and *Lawrence Jeffries*: Families here are twenty two: *Moses* also teaches School here.

At

At *Eastharbor* and *Billingsgate*, *Daniel Munshö*, Preacher, *Daniel Samuel Ruler*; here are about twenty houses, in some of which are two families.

At *Monimoy*, in which are fourteen houses; *John Cosens*, Preacher and Schoolmaster; their Rulers *John Quossen* and *Menekish*.

At *Sabquatucket* alias *Harwich*, are fourteen families, unto whom *Manasseh* is a Preacher, *Joshua Schaunam* Ruler.

Many amongst these, almost every head of families are persons capable of reading the Scripture, as we are informed.

At *Plymouth*, viz. at *Kitteaumut* or *Monimoint* ponds, *William Nummuck*, has Preached here sometime, but is removed, and his return earnestly desired. Here are ten families. *Joseph Wanno* and *John* his brother improved by Major *Bradford* to decide smaller cases among them. *Esther*, wife of *John Wanno* has been sometime here School-dame, and is willing still to be useful in that way.

Near *Duxbury* Saw-mills, we hear of a few scattering families, to witt, three or four.

A like number at *Mattakesit*.

At *Kebtebricut*, between *Tanton* and *Bridge-water*, are forty two Adult persons, *Charles Abax* Preaches to them, and teaches their Children to read.

At *Assawampset* and *Quittacus*, are twelve houses,

houses, in which are above fourscore persons. *John Hiacoomes* Preacher and constant School-master (the most eminent for Sobriety of all the *Indians* in those parts,) Also *Jocelyn* Preaches at *Affawampset*. In this Plantation are seven persons belonging to the Church at *Nukkebbum-mees*.

At *Natick*, we find a small Church consisting of seven Men and three Women: their Pastor (ordained by that Reverend and holy man of God Mr. *JOHN ELIOT*, deceased) is *Daniel Tokkobwompait*, and is a person of good knowledge. Here are fifty nine men and fifty one women, and seventy children under sixteen years of age : their numbers being increased by the Accessions of diverse families formerly belonging to *Hassinnamisco*. We find no School-master here, the want whereof has had a very evil influence into the non proficiency of their children, in those wayes of Education which formerly obtain'd amongst them, there being but one child that can read here.

At *Hassinnamisco*, are five families, unto whom *James Printer*, stands related as a Teacher : many families belonging unto this Plantation (which before the Wars was very flourishing, and had a hopeful Church in it) are removed from thence, some to *Natick*, and some to other places in hopes of greater security.

There are about Ninety two *Indians* ; Men,
Women,

Wor
Will
And
a Le
mall
ano

W
Mor
year
of t
part
at th
but
exce

Sign
by

Boft

Women, and Children, belonging to *Puncapaog*,
William Habaton teacheth them on the Sabbath days.
 And the Reverend Mr. *Peter Thacher* gives them
 a Lecture in their own Language. Their School-
 master dyed some years ago ; and there is not
 another settled in his room.

We have been credibly informed of a great
 Mortality among the *Indians* within these few
 years past, whereby some flourishing Plantations
 of them have been almost depopulated, and in
 particular the famous and numerous *Indian Church*
 at the Island of *Chaubaqueduck* is wholly destroyed,
 but one of them surviving ; and other Plantations
 exceedingly thinned.

Signed { *Grindal Hatson* } *Preachers to the Indians*
 by { *Samuel Danforth* } *in their own Tongue.*

Boston ; July, 12th.
 1698.

T H E E N D.
